

LONDON REVIEW.

FOR JULY, 1778.

*The LUSIAD; or the Discovery of India. An Epic Poem:
Translated from the Original Portuguese of Luis de Camoëns.
By William Julius Mickle. The Second Edition, 11. 18.
Bew, &c.*

It is equally to the credit of public taste and to the honour of Mr. Mickle, that a second edition, of his excellent translation of the *Lusiad* of Camoëns hath so soon made its appearance. The justice of the encomiums, we passed on it when first published, having been ratified by the general concurrence of the judicious; farther commendation would be superfluous. We should not think ourselves excusable, however, in passing this republication unnoticed, as it is attended with alterations and additions to the work, which as real improvements add greatly to its value.—In the poem itself, indeed, the alterations are inconsiderable. In the Introduction and notes are to be found many material amendments, particularly in the history of Portuguese Asia; in which the fall of that empire in the East is minutely delineated; and the notions, of India trade, advanced by Dr. Smith, in his celebrated Treatise on the Wealth of Nations, are properly examined. An appendix, containing authorities and illustrative observations, is wholly new, and the former detached notes, on the Bramins, are extended, by great additions, into a dissertation; which is printed at the end of the seventh book of the poem, under the title of an enquiry into the Brahmin philosophy. From the history of Portuguese Asia, we shall select a short quotation or two, as specimens of Mr. Mickle's historical style and mode of narration.

“ With the eulogium of Castro, Camoëns concludes his prophetic song, and here also the most glorious period of the Portuguese empire in Asia terminates. But the circumstances of its fall, and the noble and partly successful struggles which it sometimes made, when its total extinction seemed inevitable, are highly
VOL. VII. P P P worthy

MISCELLANIES.

A Memoir of some principal Circumstances in the Life and Death of the reverend and learned Augustus Montague Toplady, B. A. late Vicar of Broad Hembury, Devon: To which are added, written by himself, The dying Believer's Address to his Soul, and his own Last Will and Testament. 8vo. 6d. Mathews.

Mr. Toplady, we are told, was the son of Richard Toplady, a captain in the army; he was born at Farnham in the year 1740: brought up at Westminster school and at Trinity college, Dublin; was ordained in 1762; and inducted to the living of Broad Hembury soon after: which place disagreeing with his constitution, he came to London, and preached in the French chapel, in Orange Street, Leicester Fields; he died on the eleventh day of August, 1778, and was buried in Tottenham Court Chapel. To the memoir is added a list of Mr. Toplady's publications; the principal of which is entitled an Historical Proof of the Doctrinal Calvinism of the Church of England, and was published about four years ago.

A Sentimental Diary, kept in an Excursion to Little Hampton, near Arundel, and to Brighton, in Sussex. Small 8vo. Ryall.

A pleasant narrative, of the incidents attending the little tour above mentioned, written in the manner of *Sterne*; nor is the writer unsuccessful in his imitation of what has little merit but in its originality.

A Chronological Abridgment of the Life and Reign of Henry IV. King of France. 12mo. 2s. Newberry.

An abridgment, indeed!

**

A List of the Officers of the Militia of England and Wales, for the Year 1778. 8vo. 1s. 6d. Almon.

Apparently correct.

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This SUPPLEMENT will be concluded in our Review for January.

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RECA-

A

RECAPITULATORY CATALOGUE
OF THE TITLES, OF
BOOKS AND PAMPHLETS,
CONTAINED IN THIS VOLUME;
CLASSICALLY AND ALPHABETICALLY ARRANGED,
WITH REFERENCES TO THE

REVIEW for the Month in which they are severally mentioned.

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<i>Carver's Travels through North America</i> , 8vo. 7s. 6d. Walter.	Dec.—377
<i>Davis's Examination of Gibbons's History, &c.</i> 8vo. 4s. sewed.	Aug.—118
Doddsley _____	Dec.—418
<i>Fleet under Lord Howe, Narrative of the Transactions of</i> 8vo. 1s.	Nov.—289
Almon. _____	Sept.—190
<i>Hasted's History, &c. of Kent</i> , folio, vol. I. 3l. 3s. Simon and Kirby, Canterbury _____	Dec.—366
<i>History, &c. of the County of Kent</i> , folio, vol. I. 3 l. 3s. Simon and Kirby, Canterbury _____	July—2
<i>Hutchinson's View of Northumberland</i> , 4to. 15s. Johnson.	Mil.
<i>Indostan, History of the Military Transactions of the British Nation</i> , vol. II. 4to. 2l. 2s. Nourie.	
<i>Mickle's Lusiad; or the Discovery of India</i> , 1l. 1s. Bew, &c.	

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ADVERTISEMENT.

In answer to several of our correspondents, who are desirous we should mention the new Books and Pamphlets immediately on their publication, before we have time to *review* them; we reply that, although such a Method may be proper with those *Reviewers*, who defer their Strictures on new Books for several Months together, it were needless with us, who take so early an opportunity of giving an account of the principal and interesting; especially, as in future, we mean not to be in Arrears with even the most insignificant; all which shall, if possible, be reviewed either in the current month, or in the next, after they come to our knowledge whether by public advertisement or private information.

FOR JULY, 1778.

“ With the eulogium of Castro, Camoens concludes his prophetic song, and here also the most glorious period of the Portuguese empire in Asia terminates. But the circumstances of its fall, and the noble and partly successful struggles which it sometimes made, when its total extinction seemed inevitable, are highly
 Vol. VII. P p p worthy

worthy of the attention of the political philosopher, and form also the necessary conclusion of this history.

"Garcia de Sa, an experienced officer, succeeded Castro, and concluded the various treaties of peace, procured by the arms, and in agitation at the death of that great man, highly to the advantage and honour of Portugal. The celebrated *St. Francis Xavier* was now a principal character in Portuguese Asia. And while the conversion of the East was all he professed, he rendered the throne of Portugal the most political services. His unremitting diligence, and the danger and toil of his journeys from kingdom to kingdom, bespeak a great mind, ardently devoted to his enterprize; and the various princes who received baptism from his hands, and the many thousands who, on his preaching, assumed the Christian name, displayed a success which his admirers esteemed miraculous. Nothing, however, could be easier than such conversion. Xavier troubled his new converts with no restraint, and required from them no knowledge of the Christian principles. He baptized them, and gave them crucifixes to worship, and told them they were now sure of heaven. But while he was thus superficial as an apostle, as a politician he was minute and comprehensive. Several friars of different orders had ere now attempted the conversion of some Indians; but a regular system, of the most extensive operation, was reserved for the sons of Ignatius Loyala; and Xavier, his friend and arch-disciple, laid the bold and arduous plan of reducing the whole East to the spiritual vassalage of the papal chair. What is implied in this he well knew, and every offer of religious instruction which he made, was attended with the most flattering proposals of alliances; of alliances, however, which were calculated to render the natives dependent on the Portuguese, and mere tributaries. In this plan of operation the great abilities of Xavier were crowned with rapid success. Kings and kingdoms, won by his preaching, sued for the friendship of the Portuguese. But while the olive of peace seemed ready to spread its boughs over India, the unrelenting villainy of the Portuguese soldiers and merchants counteracted the labours of Xavier; and several of the new baptized princes, in resentment of the injuries they received, returned to paganism and hostility. Xavier, who acted as a spy on the military and civil government of India, not only, from time to time, laid these abuses before the king of Portugal, but also interested himself greatly both in the military* and civil councils of Portuguese Asia. He was the

* In 1547 Malaca was saved by Xavier. The king of *Achem*, the inveterate enemy of Portugal, fitted out 60 vessels against that port. And when the governor refused to sail in search of the enemy, ere they were fully equipped, Xavier persuaded the merchants to fit out ten vessels. He went on board, and by his persuasions, and prophecies of success, so encouraged this small squadron, that they gained a complete victory over the fleet of *Achem*.

intimate friend and counsellor of the great Castro, and his political efforts were only baffled by the hardened corruption of the Portuguese manners

“ While Xavier thus laboured in the direction of the springs of government, Garcia de Sa died suddenly, and in authority was succeeded by George de Cabral. The Zamorim, the king of Pimenta, and eighteen vassal princes, among whom was the late converted king of Tanor, who had now renounced his baptism, joined in a league against the king of Cochin, the faithful ally of Portugal, and took the field with near 200,000 men. Cabral hastened to the assistance of Cochin, and in several expeditions gained considerable advantages over the enemy. The enemy’s main army was now in the island of Cochin, and Cabral with 100 sail, and an army of 40,000 Cochinians, had reduced them to the lowest extremity; when, on the very day, upon which the eighteen vassal princes were to have been given up as hostages, a new viceroy, Don Alonzo de Noronha, arrived, and instantly stopped the operations of Cabral: and by the misunderstanding between the two governors, the whole army of the enemy escaped. Xavier remonstrated, by letter, in the strongest terms, to the king of Portugal, and advised the severity of punishment; but to these salutary warnings no attention was paid by the court of Lisbon.

“ During Sa’s government, the coasting trade of the private adventurers became more and more piratical, and continually gave birth to an endless succession of petty, but bloody wars. Though the king of Cochin had ever been the faithful ally of Portugal Cabral ordered, without even the pretence of complaint, one of his richest pagodas* to be plundered. This attempt, in the true spirit of the private traders, was defeated; but the royal monopoly, already miserably inadequate both to its means and object, suffered by this breach of faith. It was the cause, says Faria, that the homeward fleet, of only three ships, set out ill laden, and late in the season, when the tempests were coming on.

“ When Noronha opened his patent of commission, he found that his power had received a limitation unknown before. A council was therein nominated, by whose advice he was enjoined to govern. But it does not appear, from his envious and ruinous

* The Indian pagodas or temples are the repositories of their most valuable treasures. When they intend to build a pagoda, says Faria, they sow the ground with kidney-beans. When these are green, they bring a grey cow to feed among them, and on the spot where she first dungs, they erect the throne of the idol to whom the pagoda, which they build around it, is to be dedicated. Pythagoras’s veneration for beans, together with his metempsychosis, was perhaps borrowed from the Indians.

transaction with Cabral, or from any other of his measures, that he was either restrained or influenced by their controul. Petty wars and usual depredation marked the beginning of his regency; the latter part of it was truly infamous. The Portuguese had valuable settlements in the rich island of Ceylon, and the king of Cota, their ally, was now treacherously invaded, in breach of a solemn peace, by Madune king of Ceytavaca. In one of the first battles the king of Cota lost his life, and his successor implored the stipulated assistance of the Portuguese. Noronha himself hastened to Ceylon, and his first action was to put to the rack some of the domestics of the king whom he came to defend, in order to make them discover their prince's treasures. He then plundered the palace of the late king, and demanded 200,000 ducats to defray his charges, which sum was immediately given to him. He afterwards defeated Madune, and rased his city in search of treasure, and very considerable riches were found. By agreement one half of the booty was due to the king of Cota, but Noronha paid no regard to the faith of treaty. Nor would he leave one Portuguese soldier to defend his injured ally, though earnestly solicited, and though the king of Ceytavaca remained in the mountains ready for revenge on the departure of the viceroy*.

"The Grand Turk, still intent on the extirpation of the Portuguese from India, fitted out three formidable squadrons during the regency of Noronha. The first, commanded by a bold pirate named Pirbec, sailed from Suez, with an armament of 16,000 men. He plundered the Portuguese settlement at Mascata, and even the city of Ormuz, though the fort held out against him. Having also plundered other coasts, he returned to Constantinople with great riches, which he presented to the sultan. But, as nothing effectual was done towards the extirpation of the Europeans, in place of reward, Pirbec's head was struck off by order of the grand signior.

"The strenuous and long continued efforts of the Porte to expel the Portuguese from the eastern seas, display the vast importance of the naval superiority of the Europeans in Asia. Though immediate gain seems to have been the sole motive of the Europeans who first went to India, the Moors and Turks perceived the remote political consequences of their arrival, in the clearest light. Dissatisfied with the undecisive expedition of Pirbec, two other formidable Turkish squadrons were sent against the Portuguese. But both of these were commanded by officers of mean abilities, and were totally defeated by shipwreck and battle. The Zamorim and the king of Pimenta, whose combined army Noronha had formerly permitted to escape, had continued, during the war in Cey-

* By order of the king of Portugal, and by means of Xavier, the extortions of Noronha were afterwards restored to the king of Cota.

lon and with the Turks, to harrass the Portuguese fleets, and the king of Cochín, their ally. Noronha, now at leisure, went in person to revenge these insults, and the rich islands of Alagada, subject to the king of Pimenta, after a desperate defence, were destroyed with fire and sword. Our military poet, Camoens, at this time arrived in India, and discovered his valour as a volunteer in this expedition.

“ While the royal monopoly and the coasting trade were thus reduced and exposed, under the languor and weakness of the military operations, the active spirit of Xavier was untired. Having visited almost every settlement, every where endeavouring to inspire political vigour and unanimity, he was now busied in adding the Chinese language to his other laborious acquirements of the oriental tongues; for the spiritual dominion of China was the grand object of his stupendous plan. But, alarmed at the spreading odium raised by the cruel and unjust actions of Noronha in Ceylon, he hastened thither, for he foresaw the malign influence of the Portuguese insolence and oppression. From Ceylon he went to the Malucos and Japan, and when ready to enter China, his death in the isle of Sancyon closed his unwearied labours of twelve years in the East. To restrain the Portuguese injustice and tyranny, and to win the affection of the natives, were the means by which Xavier endeavoured to establish his stupendous plan of the vassallage of the eastern world. And, had he lived in the more virtuous days of Albuquerque, his views would probably have been crowned with success. By the mean artifices and frauds of the jesuits who succeeded in his mission, whose narrow minds were earnest for present emolument, what good effects the superior mind of Xavier had produced, were soon counteracted, and totally lost.”

Of the outrages and enormities, committed by the Portuguese, which in time effected the fall of their Asiatic dominion, Mr. Mickle gives a particular detail; of which the following may serve as a sample.

“ While the military reputation of the Portuguese had almost lost its terrors, while their empire in the East was thus hastening to its fall, John III. was succeeded by Sebastian, an infant; and Don Constantine de Braganza, of the blood royal, was appointed deputy-king of India. He governed three years, and never performed one action which did honour to his abilities. The officers he sent out on various expeditions were generally defeated, particularly in a war with the Turk on the coasts of Arabia. He himself shared the same fate, and once saved his life, at the city of Jafanapatan, by inglorious flight. His views were of no importance. He imprisoned Luis de Melo for losing too much time in a victorious expedition on the coast of Malabar. In a descent on Ceylon, the Portuguese seized the tooth of a monkey,
a relick

a relick held sacred by the pagans, for which, according to Linschoten, 700.000 ducats were offered in ransom; but Constantine ordered it to be burned. The kings of Siam and Pegu pretended the real tooth was saved by a Banian, and each asserting that he was in possession of the genuine one, bloody wars, which much endangered the Portuguese eastern settlements, were kindled; and Constantine, finding himself embarrassed, resigned, contrary to the desire of the council of Lisbon. He is celebrated for his great politeness and affability; and his government is distinguished by the establishment of the inquisition at Goa.

“ Don Constantine was succeeded by the Count de Redondo. Petty wars continued as usual on every coast. In 1564, a Portuguese ship, contrary to the treaty of peace, was attacked by three vessels of Malabar; Redondo complained, and was answered by the Zamorim, that *some rebels had done it, whom he was welcome to seize and chastise*. Irritated by this reply, and on purpose to retort it, he sent Dominic de Mesquita with three ships to scour the coast of Malabar. And Mesquita soon murdered above 2000 Malabrians, the greatest part of whom he sewed up in their own sail cloths, and wantonly drowned. Redondo, however, died suddenly, ere the Zamorim complained; but such was the sameness of idea among the Portuguese, that Juan de Mendoza, his successor, in answer to the Zamorim's complaint, adopted the intended witticism of Redondo, and retorted the Zamorim's reply; *it was done by rebels whom he was welcome to seize and chastise*. A spirited reprisal is often the most decisive measure; but this inhuman one, surely, was not dictated by wisdom. A bold woman of quality, whose husband had been murdered by Mesquita, with all the fury ascribed to an ancient Druidess, ran from place to place, execrating the Portuguese, and exciting to revenge. Many of the Moors entered into an oath, never to lay down their arms till they had rooted the Portuguese out of India. They suddenly beset the fort of Cananor, and burned above thirty Portuguese ships that rode under its cannon; and a tedious war ensued. Mendoza, after six months, was superceded by Don Antonio de Noronha, who ended the war of Cananor, with the desolation of the adjacent country. Confusion and bloodshed covered the rich island of Ceylon, and the new converts, the allies of Portugal, were hunted down by the other natives. The king of Achem and other princes began now to meditate a general league for the extirpation of the Portuguese. And the Grand Turk, desirous of acquisition in India, became a zealous auxiliary. But though the first attempt upon Malaca was defeated by the valour of Don Leonis, the commander, the league continued in agitation, while the Portuguese seemed to invite and to solicit their own destruction. The rapine of individuals became every year more shameless and general.

While

While an idolatrous devotion to saints and images rendered them inexorable in their cruelty to those of a different worship, they abandoned themselves without restraint to the most lascivious luxury, and every officer had his seraglio of five, six, or eight of the finest women. Indian women of quality were publicly dragged from their kindred by Portuguese ravishers. The inhabitants of Amboina had received the Portuguese with the greatest friendship. At a banquet given by the natives, a young officer, in the face of all the company, and in presence of her husband, attempted to ravish one of the principal ladies, and was unreprieved by his countrymen. The tables were instantly overturned, and the Portuguese expelled the island. And here, as at Ceylon and other parts of India, the popular fury was first glutted with the blood of those natives, now esteemed as traitors, who had embraced the religion of the Portuguese. Immediately another most daring breach of humanity called aloud upon the princes of the East to unite in the defence of each other. Ayero,* king of Ternate, had always been friendly and tributary to the Portuguese, yet on renewing a treaty of alliance, after having mutually sworn on the arms of Portugal, he was stabbed by order of the Portuguese commandant. Nor did this treachery appease the murderer. In presence of his queen and daughters, who in vain implored permission to bury him, his body was cut into pieces and salted, put into a chest, and thrown into the sea."

It is no wonder, if such horrid transactions as these, should excite the natives of India to enter into a general combination against such tyrants; who, trampling on the laws of humanity, and on all the motives of sound policy, continued to harass them with the most wanton barbarity, and in every mode of cruelty and oppression.

Of Mr. Mickle's political ideas, and his talents for commercial disquisition, we have a noble example, in the application of his historical narrative, in reply to Dr. Smith's argument against trading monopolies.

"The application of the example of Portuguese Asia cannot be better enforced than by an examination of the popular arguments relative to the British commerce with India. A recent writer on the *nature and causes of the wealth of nations*, has stood forth as the philosophical champion for the abolition of the *monopoly* of

* This is the same prince whom Deza treacherously imprisoned, and attempted to starve. He continued, however, faithful to the Portuguese, till his nephew was murdered by some of their officers. Three of the aggressors were seized by the king's order, and put to death. On renewing the alliance with the Portuguese, he was treacherously murdered by the commandant's nephew. As he was stabbed, he laid hold of a cannon which bore the arms of Portugal, and exclaimed, *Ab! Cavaliers, is it thus you reward the most faithful subject of your king, my sovereign!*

the English united East India Company. His arguments may be reduced to these four positions.

I. Exclusive companies are in every respect pernicious.
 II. In the Portuguese commerce with India, for more than a century, there was *no exclusive company*; such monopoly is therefore unnecessary for the support of the Indian commerce.

III. Under a free trade, factors will settle in India of their own accord, and every commercial accommodation of selling and purchasing cargo will naturally follow.

IV. Where forts and garrisons are absolutely necessary, these will be best under the immediate protection of the sovereign, under whose care his native subjects will find themselves perfectly safe and easy.

The fable of Procrustes, and his iron bed, was perhaps designed by the ancients to signify a system builder and his system. The reader will soon be enabled to form his own judgment on the justice of this explanation.

"The first position is thus maintained by our author: "Of all the expedients that can well be contrived to *stunt* the natural growth of a new colony, that of an exclusive company is undoubtedly the most effectual." Vol. ii. p. 171.

"Having distinguished monopolies into two kinds, our Author thus concludes his chapter; "Such exclusive companies, therefore, are *nuisances in every respect, always more or less inconvenient to the countries in which they are established, and destructive to those which have the misfortune to fall under their government.*" Vol. ii. p. 256.

"Thus, and throughout our author's whole work, monopolies are represented as *always, every where, and in every respect*, pernicious. Yet when some historical facts, and the manners of nations, are put in the other balance, the scale, loaded with these assertions, will instantly fly up and kick the beam.

"However some men may declaim, there was a time when the founding of abbeys and monasteries was the most political method by which the monarchs of Europe could introduce civilization among their barbarous subjects. And, however ill adapted to the present times, that old monopoly, the institution of corporations, was at one period highly political, and absolutely necessary to support infant commerce against the surrounding oppressions and uncommercial spirit of the feudal system. The commerce of the Hans towns began not only with incorporated companies, but also with a general stipulated league of these companies, for such union was absolutely necessary to protect the infancy of their naval commercial intercourse against the numerous bands of savage pirates, who at that time infested the Baltic, the Danish, and the German seas.

When

When prince Henry of Portugal, at his own private expence, had discovered Madeira, his brother, king Edward, made him proprietor of that island. Henry divided it into districts, which he gave to some of his captains, who in return paid him a revenue. When the same prince had discovered the coast of Guinea, the united efforts of a company appeared to him as the most vigorous method of prosecuting his designs. Under a charter from him, and for which they paid him a revenue, several of his captains erected a commercial company at Lagos, and the vigour of their pursuits answered the expectations of Henry. In the third year of their establishment, fourteen ships sailed from that port upon trade and farther discovery; and fifteen were the same year fitted out from Madeira. In 1471, Alonzo V. engrossed by domestic quarrels, and the affairs of Morocco, granted Fernando Gomez a monopoly of the Guinea trade, for the small sum of 500 ducats annually, but upon condition that during the first five years he should extend his discoveries 500 leagues farther along the sea coast. This condition highly vindicates the wisdom of this monopoly; as the numerous fleets of Lagos and Madeira justify Henry. Discovery was a most unpopular measure, and neither the attention of Alonzo, nor the finances of the state, could afford to fit out squadrons on expeditions of hope. Even in 1497, two of the four ships which were sent to discover India, were purchased from subjects, (*see appendix*) so unable were the royal dock-yards of Portugal to fit out fleets for discovery.

Without the regular connection of a company, under the sanction of legislative authority, the Dutch might have as rationally attempted to establish a commerce with the moon as with India. The natives, it is true, received, at first, both the Dutch and the English with joy. But the Portuguese were infinitely too strong for all the unconnected attempts of all the private merchants of Europe, and it was their interest to prevent intruders. Nor did the good will of the natives arise from any other cause than their deep hatred of the Portuguese. It was the interest of the Moors, Egyptians, and Turks, that no Europeans should navigate the eastern seas; and had the Dutch and English been the first who discovered India, they must have encountered the whole force of the East, and all the rage of the Moors.

“A sovereign who desires to open a commerce with a distant country, under the circumstances of India, has only this alternative: he must either give *exclusive* privileges to a Company, or he must put his exchequer to the enormous expence of forts and garrisons, and warlike fleets year after year, to awe the hostile natives. In this last supposition, the trade with such countries may be either reserved as a monopoly of the crown, or laid open and free to all the subjects. Exclusive companies were chosen by the Dutch and English, in their prosecution of the commerce of

India. And a crown monopoly was adopted by the kings of Portugal. But no sovereign was ever so deep a Theorist as to take upon himself the enormous and uncertain expence of conquering and bridling distant and warlike nations, in order that, after enriching themselves with the commerce of such countries, his subjects might be better enabled to pay what future taxes he might think proper to impose upon them.

"The second position ascribed to our Author is deduced from these sentences; "The Portuguese carried on the trade both to "Africa and the East Indies, *without any exclusive companies.*" Vol. ii. p. 248.

"*Except in Portugal, and within these few years in France, the trade to the East Indies has, in every European country, been subjected to an exclusive company.*" Vol. ii. p. 242.

"That such companies are not in general necessary for carrying on the East India trade, is *sufficiently demonstrated* by the experience of the Portuguese, who enjoyed almost the whole of it *for more than a century together, without any exclusive company.*" Vol. ii. p. 246.

"In political philosophy an *exclusive company* and *exclusive trade* are exactly the same. Our Author himself gives the very worst of characters of a regal monopoly; but it seems to have been utterly unknown to him, that such ever was, and is, the Portuguese commerce between Europe and India; utterly unknown to him, that the Portuguese *free trade* in the Indian seas was a disgrace to commerce, was ruinous in every principle, was esteemed infamous, only fit for felons, in the days of the Portuguese prosperity; and in order to its suppression, was taxed greatly beyond the trade carried on by the natives. The continuance or abolition of the East India Company is a matter of the first importance. If either method be adopted upon *false principles*, the consequences will be severely felt. We shall therefore claim some merit in holding up a conspicuous example to future philosophers, how imprudent it is to trust to the *self-sufficiency of speculation*, when, on the most important topics, they appeal to historical facts as a *sufficient demonstration* of the ease and safety of their theoretical schemes."

But for the farther prosecution of this argument, as well as the very entertaining and instructive enquiry into the Bramins philosophy, we must refer our readers to the work itself.

E.

Minutes of Agriculture, made on a Farm of 300 Acres of various Soils, near Croydon, Surry. To which is added a Digest.

Digest, wherein the Minutes are systemized and amplified; and elucidated by Drawings of new Implements, a Farm Yard, &c. The whole being published as a Sketch of the actual Business of a Farm; as Hints to the inexperienced Agriculturist; as a Check to the present false Spirit of Farming; and as an Overture to scientific Agriculture. By Mr. Marshall. 14to. 12s. Doddsley.

[Continued from Page 453.]

We shall treat the *Digest*, of this spirited and singular writer, in the same manner as we did the *Minutes*, by acting merely as master of the ceremonies, and permitting him to make his approach, to our readers, in his own way.

"It was not the caprice of an hour—but principle—founded on nature—actuated by experience—and confirmed by long pre-meditation, which led the author from town to rusticity.

"Youths imperceptibly imbibe and retain ideas of the objects surrounding their youth; and the seeds of agriculture were, of course, *self-sown* in the writer. But an utter aversion to farming totally stopped their vegetation; until a few years acquaintance with the world had convinced him, that nature, rurality, contemplation and happiness, are nearly allied; and a fresh sight of juvenile scenes roused the latent seeds. Books attempted to raise the puny shoots, but they poisoned the straggling plants with noxious weeds; and on a review, the *corn* was deemed too scanty and too foul to stand for a crop. The baneful herbage was therefore plowed-in, and the soil received a three summers fallow. The soil disencumbered, he asked of Nature some genuine seed, and he sowed it under his directions. The vigorous plants exceeded his ambitious wishes, and Reason attempted, but in vain, to rear them. He therefore placed them under the care of Experiment and Observation, and there are some hopes of a crop.

"Literally—the author, fearing that from education and books he had received false ideas of agriculture, wished for a safer basis on which to place his future acquisitions—He was aware of the influence of prejudice; and therefore resolved to throw aside books, and endeavour to erase from his mind every trace of agricultural knowledge. A few years, and a fresh review of the mathematics (for perhaps this, in preference to every other science, teaches and habituates mankind to think systematically and *sensely*), prepared him for the task; and about eighteen months before the commencement of the preceding Minutes, he began the analysis of the means of human existence.—He endeavoured to trace the causes to their source, and the effects to their efflux, and to pursue the means to the extremity of obviousness. On this analysis he attempted to draw the outlines of a system of agriculture,

agriculture, or of whatever the reader chooses to name it—the writer calls it a System of Naturifion—and he had some success. This made him still more anxious for a country life.—He wished to improve and perfect by practice the theoretic sketch;—but he was impatient, and attempted the *fillings* from theory alone.—He need not acquaint the reader, that he made *bungling work*: however, to do the *attempt* justice, he apprehends that he owes to it some thoughts, which else might not have occurred. After he reached the field of experience, and, indeed, after the commencement of the preceding minutes, he continued to *systemize* what he thought worthy of his *system*; and the *minutes* before January 1775, contain little more than the refuse. From that time, he threw every thing he thought *minutable*, into a series of minutes, and digested them at his leisure.

“ It may be necessary to observe, that this *long story* has not been introduced to give the writer an opportunity of talking of himself, but of telling the reader that the heads of this Digest are taken from that sketch; that part of the systemized matter, whether theoretic or practical, is *here* blended with the Minutes; and that this Digest comprehends the *whole* (be it much or little) of the author's agricultural knowledge,

17th July, 1777.”

As a specimen of this part of the work, we shall give the first section; containing a general view of farming and farmers.

“ Man, as an animal, has few wants; and, probably, there has been a time, when the spontaneous produce of the soil was thought adequate to them.

“ In the present state of populousity, independent of luxury, the spontaneous growth would be found far short of his indispensable exigencies. Therefore, from agriculture the *necessaries* of life proceed—By agriculture, mankind *preserve* existence—And agriculture, in a state of *natural populousity*, is the natural profession of man.

“ But, in a state of *trade*, where *gold* alleviates every want, it is not *necessary* that each individual should be an agriculturist; nor, in a state of *commerce*, that each community should produce the *immediate* means of its own preservation. It is, however, *absolutely necessary*, that the commercial communities, collectively, should provide for the natural necessities of the commercial world.

“ But a state of *confirmed commerce* is a state of *luxury*, where natural necessity is absorbed in *superfluity*, and each community has *other* means of subsistence;—as mining, hunting, fishing, navigation, merchandising, trade, and manufactures—But mining, hunting, fishing, are partial;—and commerce, with her train, like the serpent, crawls from place to place, and *charms* but to *destroy*.

deströy. Agriculture alone is permanent, and common to the habitable world ;—from agriculture the *lasting* welfare of a state proceeds ; and agriculture, even in a state of commercial splendour, is the grand object of every community.

“ But public and private agriculture differ widely.—That regards the community, without considering the individual ;—this, *simply considered*, views the individual, regardless of the whole :—And private agriculture, in a state of commerce, where individuals have a choice in their profession, becomes, *simply considered*, a pecuniary employment.

“ But an *individual* is a son of Nature,—a brother of mankind,—a member of society,—and a man ;—and he has four principal motives to private agriculture :

A love of nature,
A love of mankind,
A love of his country,

A love of himself ; divisible into,
Self-amusement,
Self-emolument.

“ Until the present century, farming, like religion, was an *hereditary mystery*, transferred from father to son, and had no other foundation than chance-produced custom ; nor was actuated by any other motive than self-emolument.

“ Reason found her plodding through a *narrow, blind-lane—a by-road*, full of sloughs and quick-sands.—*He* led her from the mire—dressed her in a decent, rustic garb—and introduced her to Books. Books recommended her to Science.—Science, unfortunately threw her in the way of Taste ;—and *men of Taste!* mounted her on the throne of Absurdity—dressed her up so truly fantastical, and placed in such an awkward light, that Ridicule threatens to laugh her back to the dirt and darkness from whence she came.—She is no longer an Art nor even a Science, but a chit-chat companion to the fine Arts and Belles Lettres ! She resembles a ruddy, buxom, cottage-bred country house-wife, bedizened in mode and mullin, parading the mall of Taste amidst modern petits-maitres.

“ The philosophy of agriculture is the first chapter of natural philosophy—as the process is that of experimental ; and it is an unpleasing reflection, that the first of human sciences should be made the *hobby horse of projectors*, and the *catch penny of booksellers*—or that the parent of individuals and patron of empire should become the *playmate of Taste*.*

“ Farming may be seen in another point of view.—For many generations before the last, it was wholly in the hands of the illiterate, holding the management of their ancestors sacred as

* Whoever will look into the celebrated Tours, may see corn-sheaves, sculpture, and carrots ; bullocks, belles lettres, and Burnet ; paintings, pigs, and picturesque views ; and——“ round about the May-pole how they trot !”

their

their faith. Men of letters and travel, seeing its unfortunate situation, introduced, *practised*, and published the improvements of other countries.—Thus clover, turnips, and many other obvious improvements were denized, and adopted by the dawning peasantry, in proportion to their utility :—and thus English agriculture, like the English oak, shot slowly from a stable, healthy root.

“ But men of speculation, unwilling to wait the tardy progress of practice, mounted the wings of theory—raised *specious schemes* and *flattering calculations*, and ushered them into the world, without *testing* their truth or utility.

“ This has roused the spirit of farming in four orders of men.—The man who has broken his fortune, flies to farming to *repair* it ;—the monied-man hopes, by farming, to *increase* his store ;—while men of speculation and project eagerly embrace it as the most certain and speedy way of *making* a fortune ! But, worst of all, men on the brink of ruin fly to it as to a friend in need ;—when, alas ! the delusive phantom vanishes, and the disappointment only serves to precipitate their fall. But the mischief ends not here :—the real cause of their disgrace is only known to themselves ; the world (or, which is the same thing, men of moderate capacities who do not think for themselves) lay the blame on agriculture ;—the aboriginal farmer, who is unable to distinguish science from speculation, and who looks upon both as intruders, is solicitous to circulate the scandal ;—and thus, science and speculation are doomed, *without distinction*, to disgrace and infamy.

“ The landed gentleman,—the clergy,—and the lay-rectors, have industriously propagated this false spirit of farming and have successfully raised their rents and tithes.—The clergyman's text is well chosen ;—a time may come, however, when the landed gentleman or his posterity may look back with hearts full of repentance.—The *advance* of rent serves only as an advance of *luxury*.—But, should the *recent* prices of produce fall, (and that on a par of years they will fall, needs not the gift of prophecy to foretell) and with them the farmer or his rent, a *reduction* of income will most probably prove a *reduction* of *happiness*.

“ Other promulgators of this aerial system are men actuated by a love of their country. The sins of these are venial ; because they *mean well* :—Their object is to increase the quantity, and thereby decrease the price of provisions. They endeavour to spur on the *individual* to *spirited management* ; eyeing the good of the whole, unmindful of his welfare. But where will center the good of the whole, when the individuals are *disgusted*, and agriculture is become the *derision*, not the *admiration* of fashion ?

“ It has been—it is—the fashion to admire it.—It is beginning to be—and should this impostor be suffered to stroll abroad un-stigmatized,

stigmatized, it may soon be—the fashion to sneer at it.—The disappointed, who have slipt the mesh, already begin to smile at those whom they see floundering in the net,—and laugh aloud at him who is tame enough to take it.—The numbers of disappointed will daily encrease, and the satirists of agriculture may soon laugh its panegyrists out of countenance.”

Our Author proceeds next to give a description of our present race of farmers; whom he distinguishes into three principal classes, the ABORIGINAL, the SCIENTIFIC, and the AERIAL.—The first of these classes, he subdivides into the *illiberal Sloven*, the *illiterate Economist*, the *Ape-gentleman*, the *Substantial*, and the *Gentlemanly*, each of which he severally describes: but the *Scientific*, or as Mr. Marshall styles him the *Scientist*, is THE MAN, after his own heart. He is, indeed, as the painter has depicted him, a character of striking merit, and as strikingly portrayed.

“This is the man—(no matter whether born heir to wooden-shoes or a coronet) whose parent—preceptor—and patron, is Nature. Him he obeys,—him he reveres,—him he contemplates,—him he admires,—him he mentally adores—as soul of the creation,—as sole *comprehensible*, source of his existence.

“He views the present world.—*Here*, he sees a treacherous, ruffian gang, in specious masquerade, hacking down law, liberty, and life, to storm the unsittable fortress of power! *There*, a tinelled, giddy throng, with gait voluptuous, flaunting away to the Temple of Ostentation. In yonder deep morass, a dabbling, dashing shoal, floundering on to the hoard of riches: and, through yon oaken grove, a peaceful few, walking towards the Field of Quiet, bordering on the now-impenetrable forest of Nature.—These few he joins, and there he sits down satisfied.

“He has acquired the useful part of human knowledge; and agriculture he esteems the most useful and the most abstruse of *useful* sciences.

“He *believes* that the customists, *collectively*, are far advanced on the road of perfection; but he *knows* nothing in agriculture, which proceeds not directly from analysis, experiment, and observation.

“He esteems self-attendance and close attention, even to the merest minutiae, absolutely necessary to common management; nor thinks the manual operation of the humblest department beneath the Man.

“Agriculture is his study,—his recreation, and his pecuniary profession; for though he courts not superfluous riches, he holds self-interest, *in a state of commerce*, synonymous with self-preservation.

servation. But while he views himself, he loses not sight of the country nor the world he lives in.

“ He wishes for universal plenty.

“ He wishes to see the terrene world clothed in luxuriance.

“ He wishes to see the various soils of his country emulous to shoot forth abundance to his countrymen.

“ He wishes to see each occupied by the vegetable which affects it;—and, collectively, by such as are most immediately subservient to the natural necessities of man.

“ On the contrary—He wishes not to see the vegetative elements inactive, nor exhausted by useless vegetables;—nor the vegetable creation dissipated by *superfluous* animals, and suffered to revert to soil, without being immediately, or secondarily, human food.”

As to the *Digest*, itself it treats of agriculture, as an art, divisible into the *theoretical* and *practical*, or into *philosophic* and *mechanical*, or into the *Elements* and the *Process*: the first shewing what the elements *are*, by *nature*; or, what they *ought to be* by *art*: the last teaching how to manage them in the highest perfection, consistent with the greatest emolument of their possessor. On this plan, our author enters minutely into all the several branches of husbandry, with a spirit, method, and precision, that we do not remember ever to have met with before. On the whole, we look upon this *practical, theoretical* treatise on agriculture, notwithstanding its *literary* and *moral* singularities, as containing more real and useful information than all the *bodies* and books of husbandry that ever were written. K.

An Inquiry into the Conduct of Lord Pigot, from his Arrival at Fort Saint George to his Expedition to Tanjore. With Observations on the Defence of Lord Pigot; and on the Restoration of the King of Tanjore, considered. 4to.—No Price, nor Bookseller's Name.

The avowed purpose of one part of this ingenious performance is to prove the impolicy and injustice of depriving the *Nabob of Arcot* of the Tanjore country, and of restoring the *Rajah*. In the course of this *Inquiry*, the writer establishes facts, on which he forms many arguments to evince, that the plan of the restoration being projected by Lord Pigot at home, from motives of self-interest, his friends then in the direction, though earnestly solicitous for its success, were yet apprehensive they might involve the
Company

Company more deeply with administration, and expose themselves to a dangerous responsibility, should they issue POSITIVE orders for the execution of his lordship's plan; as such orders might be construed into a violation of the rights of the Nabob as an ally of Great Britain, and be considered as a manifest breach of the treaty of Paris;—and that, therefore, the directors cautiously framed their instructions, free from any such *positive* order; relying on his lordship's address, and supposed influence over the Nabob, to obtain from him such an approbation of the measure as would indemnify them from all consequences: But that his lordship was predetermined to execute his plan at all events, should he fail in his various arts to obtain the Nabob's consent. From these circumstances alone our author takes upon him to account for the whole of his lordship's conduct, from his arrival in India to his expedition to Tanjore; which, as he contends, would be otherwise inexplicable.

After some introductory observations, he enters on his investigation, by stating certain *leading parts* of Lord Pigot's conduct; and from his various transactions, both public and private, undertakes to collect the evidence of *their truth*.

However desirous we might be to enter into a detail of this entertaining and spirited performance, the length of it necessarily confines us to a few cursory strictures, and to quotations only of such passages as made the greatest impression in the reading.

The author employs some pages to shew the assiduity of Lord Pigot to convince the Council of Madras, that the Company's instructions, relative to Tanjore, contained the most *positive* and *indispensable* order to dispossess the Nabob and restore the Rajah, and to draw from the board, *on certain occasions*, public declarations to that effect; while, *on other occasions*, his lordship employed the utmost caution, not to express himself positively on that point, but confined himself strictly to the *letter* of the Company's instructions. He next enters into the consideration of his lordship's management to prevent any discussion at the board; which, by leading into too nice an inquiry, might discover the true spirit of those instructions, and the latitude they afforded for delay in their execution; whereby the pre-determined designs, which the author had before attributed to his lordship, might have been frustrated. In the discussion of this point, this writer asserts, that by the reports from *Poonah*, and by the advices from *Bengal*,

the Company had just reason to expect a war with the Marattoes, which would have required the joint exertion of their forces, and those of their ally the Nabob.

On this head he observes that, "*in such circumstances, the absurdity of executing a measure that could possibly be avoided, which must so distress the finances of our Ally, and of course our own, as to render our army useless, is too evident, too glaring, to need any discussion.*" "It is palpable," proceeds he, "that the depriving of the Nabob of Tanjore, in the manner pre-determined by his lordship, must have involved us in this distress; as the bulk of his army, and particularly his cavalry, depended on the growing crop; deprived of which, all the arrears due to the troops, and all the assignments, must fall on his remaining revenues, already fully mortgaged;—this must have caused general apprehensions for the credit of the Nabob, and a general fear of making him any farther loans; and the natural consequence of this must have been that total want of ready money, which has since prevailed, and which must have rendered the presidency of Madras absolutely incapable of co-operating effectually in the expected war."

The part of Lord Pigot's conduct, which this Inquiry next proposes for discussion, is "his laboured and artful attempt to draw from the Nabob a consent either positive or implied, to the restitution of Tanjore."—After giving several instances of such attempts our author thus proceeds.

"Finding, however that, notwithstanding his representations of the positive and irrevocable orders of the Company, the Nabob was not disposed to a voluntary resignation of his rights to the Tanjore country, Lord Pigot brought other arts in aid: he had first recourse to entreaty; and it is said, so earnest was he to obtain his point, that he frequently wept, and conjured the Nabob by his tears, no longer to withhold his consent. When he found intreaty fruitless, he had recourse to menace; and, at times, gave himself up to the most violent paroxysms of rage, threatening to put his orders instantly into execution by force, and not only to deprive the Nabob of Tanjore, but of all effectual authority in the Carnatic, and reduce him to the state of a mere Dubash. He represented himself as possessed of absolute power in his government; as appointed in despite of the King and Administration; he even boasted to the Nabob, that he was the cause of the orders to restore the country to the Rajah, was selected out to execute them; and that he was determined to do it at all events. When neither menace or entreaty could prevail, he had recourse to promises; he engaged to secure the succession to the Carnatic for one son; to give the Northern Cir-

cars to another, and the dominions of Hyder-Ally to a third. The alternative of his friendship or enmity was held out in every light that could raise the Nabob's hopes, or give the alarm to his fears: his sons, his ministers, his confidants were continually beset; and almost every individual of his family, and dependent in his court, biassed by expectation or dread, at length endeavoured to persuade the Nabob to submit. When his lordship resolved to try the effect of the Nabob's fears, particular attention was paid to his eldest son; whom the orders of the Company had in a manner pointed out as his successor. It is needless to explain the apprehensions this must create in the Nabob, for his personal safety; for it is well known that, in Indostan, to point out and countenance a successor to a reigning prince, is to put a poniard into the hand of that successor, and of every court dependant, ready to strike at the prince on the throne."

In order to manifest his lordship's pre determination, from the motives before attributed to him, to dispossess the Nabob, and restore the Rajah, at all events, and to shew the impolicy and injustice of that measure, our author thus proceeds.

"The apprehensions of a war with France, and their preparations at the islands, have for some years past been causes of considerable alarm to the Company in India. From the critical state of our affairs in England, from our defenceless situation in India, and the preparations of the French, both at the islands and at Pondicherry, his lordship himself thought their designs so probable, that, though blind almost to every object but Tanjore, his apprehensions shewed themselves on his arrival in his immediate inquiry into the state of the fortifications of Fort Saint George; yet, though he seemed very sensible that no time should be lost in putting them in a proper state of defence, this consideration was soon lost; and, his attention wholly engaged on his expedition to Tanjore, he never afterwards took any pains to complete or forward the fortifications.

"At the time, then, that his lordship determined to dispossess the Nabob of Tanjore, a Morattoe war seemed certain, a French war was apprehended, and the more speedily, because the surmises respecting the views of Hyder became almost a certainty by his reduction of Morarow, our ally by treaty; and by his fraudulent seizure of the country of Bazalet Jung. If the public good had engaged the least share of his lordship's attention, it certainly became him, at this critical juncture, to think very seriously of the means of averting these impending dangers, and of combating the difficulties, which had so formidably made head against us.—And was this to be done by ruining the finances of our ally, on whom our resources solely depended; and, by a signal act of cruel injustice,

justice, rendering the man indifferent to our national success, whose neutrality must inevitably involve our ruin?

“ In whatever light we view his conduct, it is difficult to reconcile it to motives either of public good, or public justice.—Justice to the Rajah is indeed the assigned reason for dispossessing the Nabob; but many circumstances lead one to believe this was not the true one. If justice alone prevailed, why should it have lain near three years dormant, and only have awakened at the time of his lordship's departure for India? Whatever might be his motives for promoting this measure, I cannot but think that the unjust representations of the independent views of the Nabob, were the prevalent causes with those who adopted it. If such views prevailed, Tanjore, without an English garrison, was a dangerous accession of strength;—but his lordship must have been convinced that there was no real ground for this charge, and, in justice to the Nabob, he should have regulated himself by that conviction. The peaceable acquiescence of the Nabob at this juncture, may be regarded as a most unequivocal criterion of his attachment:—He saw the most valuable part of his dominions on the point of being torn from him; and that distress, vexation, and ruin, must be the immediate consequence. Tanjore might have afforded him a temporary asylum, had he determined to have resisted the orders of the Company; and it is well known the French were ready to receive him on any terms, had he been inclined to separate himself from our nation; but, in this instance, and, above all, in the many instances of his non-resistance of the unwarrantable violence of Lord Pigot, it was clear that the Nabob placed his reliance, not on his own strength, but, on the justice of the English nation; and his only desire or attempt was to suspend his ruin till the result of his appeal to that justice could be known.

“ If we may be allowed to suppose that views of private emolument influenced his lordship, every part of his conduct then becomes perfectly consistent. He had heretofore wisely availed himself of the easy disposition, and unbounded liberality of the Nabob; but in the course of twelve years, during his lordship's absence from India, fortunately for the true interests of the company, the Nabob had by degrees emerged from the low state, in which his lordship had left him, of a passive tool to every possessor of power, to some sense of will independent of the will of the governor. But this was not all: his Lordship saw too plainly that the present exhausted state of the Nabob's finances, could not, under any influence, sufficiently gratify his extensive prospects. When he returned to the Rajah, the scene was totally reversed:—A young man without experience, whom he was to replace on a throne, might be taught to look up to his lordship as his only support and protection; to place absolute confidence in him; in a word, to submit

submit his kingdom to his lordship's intire disposal.—If not possessed of much treasure in specie, the women of his family had valuable jewels, and the Rajah himself would come to the immediate possession of a vast revenue unincumbered with debt, and almost free from every kind of charge and expence: the richest crop this garden of India had ever produced, was then ripening on the ground, the unfailing source of immediate wealth.—In point of splendid prospect, there was certainly no comparison, no choice, between the guardianship of this young prince, and the friendship of the Nabob. If therefore mercenary inducements held the controul of his Lordship's conduct, the circumstance of the growing crop rendered it impossible for him to listen to the nabob's intreaty for the suspension of this measure, 'till the golden harvest should be reaped by other hands.

“ Every subsequent step of his conduct corresponds with this prudent election which his Lordship made of a friend between the Nabob and the Rajah. The time from the 9th of December to the 30th of March, was almost wholly employed by his Lordship in endeavouring to persuade the Nabob voluntarily to relinquish his claim to Tanjore. If the orders of the company had been positive, all this was unnecessary, and the measure might as well have been executed without the least delay;—however, in the month of march, it could be no longer deferred; because, to give his Lordship's own reason, *the state of the crop in that country did not admit of any farther delay.*”

Our author next proceeds to expose the ruinous effects of dispossessing the Nabob; and proceeds in his proposed investigation, in which he seems to display an intimate knowledge of his subject, and to have established the points he contends for by a train of ingenious arguments, some of which appear to be irrefragable; he next undertakes “ to consider the most striking acts of his Lordship's conduct from the time of his departure for Tanjore to the final event of his suspension; and to endeavour to invalidate or refute (as they come in his way) the most material charges brought by Lord Pigot's ADVOCATE” against the majority, on account of their opposition to his Lordship's violent measures, which (as this writer maintains) necessarily terminated in his suspension.

He then recites several instances of outrage committed by Lord Pigot against the nabob and his subjects, while his lordship was acting in the Tanjore Country under the Commission of the board; and endeavours to refute the representation and reasoning of Lord Pigot's advocate in defence of those acts; acquitting himself like an able disputant, and displaying on this occasion, as well as in many of the
critical

critical observations which succeed, a peculiar vein of sarcastic humour. Among the several instances of Lord Pigot's mal-administration under this commission, we find an elaborate, but interesting narrative of the punishment inflicted by his lordship on a Gentoo merchant of considerable rank of the name of Comaroo. The author places this extraordinary transaction in such points of view, as appear calculated to excite abhorrence not only of his lordship's treatment of this unhappy man, but also of those who have taken on themselves to defend or justify the act.

"But that which puts the seal as it were (says this writer) to his lordship's character, stamps it with the indelible marks of tyranny and cruelty, is the atrocious treatment of Comaroo the Hindoo merchant. If the condition or rank of this man has been somewhat exaggerated on one side, it has also been extremely degraded on the other. The friends of the majority have shewn a desire to represent him as on a footing with the most opulent English merchants; while the advocate and the other partizans of Lord Pigot depretiate him into a low money-broker, scarce worthy to be classed with the dirty jews in Change-Alley or Duker-place. The truth is, Comaroo is a Gentoo of a high *cast*, who, from the credit of his opulence and integrity, had been for many years intrusted with the most considerable concerns in the Carnatic. He had been long well known and well received both by the Rajah and the Nabob. A few days before Lord Pigot arrived in India, he returned from Tanjore to Madras; where, being much respected by many of the first consideration in the presidency, he was introduced to Lord Pigot by governor Wynch and Mr. Crawford.—When Lord Pigot was preparing to set out for Tanjore, Comaroo, who as the factor or agent of Mr. Bensfield, had the management of his affairs in that country, obtained leave to accompany his principal, who was to join his lordship in that expedition. There were besides in the governor's suite Messrs. Dalrymple and Jourdan, both of the council.—Mr. Chambers the interpreter,—and Captain Wood the town-major,—with all the eminent bankers of Madras.*

"On Lord Pigot's arrival at Tanjore, Comaroo, perceiving that the rajah was frequently visited by Moodoo Kistah, his lordship's dubash, by other dubashes, and by many persons of the place, waited till between 8 and 9 in the evening, when his lord-

* The author says in a note on this passage, among those was Sunco Rama, an aged man of very considerable wealth, who died with vexation and fatigue soon after his return to Madras. The employment of these bankers at Tanjore (*continues he*) may of itself sufficiently account for what Lord Pigot says in one of his letters, soon after his return from this expedition: viz. *That the Tanjore Country was not in a condition to be burthened with any extraordinary charge at that time.*

Ship had retired from the palace, and announcing himself by some of the Rajah's servants, immediately received permission to attend him. Comaroo was accompanied by Kistnaje, Pundel, a Soucar, and Sooberow, a man of rank, both residents of Tanjore. The Rajah's attendants conducted him into their master's presence, who was surrounded by a number of his own household, and attended by Colonel Harper's dubash. Comaroo paid his respects to the Rajah, who received him very graciously, recognizing him as a person, with whom he had been long acquainted, and for whom he had much regard and friendship. He congratulated the rajah on his restoration, who accepted his compliments with apparent kindness and pleasure, entered into conversation with him,—talked much of the will of providence, and of his great obligations to the English nation;—after which, Comaroo, without touching upon any other topic, or uttering a syllable that had the least tendency to business, respectfully took his leave of the rajah, and retired.—Kistnaje, Pundel and Sooberow were present during the whole interview.

“Comaroo's visit was presently known to Moodoo Kistnah, his lordship's dubash, who jealous of the superior cast and credit of Comaroo, and apprehensive of the consequences which might result from his prying into the secret money negotiations then on foot, between the governor and the rajah, gave immediate information to his lordship.—His lordship, alarmed at the discoveries which might be brought in to day by so dangerous a spy, as his own fears and the false representations of his dubash had painted Comaroo, determined by one decisive act not only to terrify every person whatever from interfering in his affairs at Tanjore, but effectually to deter the rajah himself from all improper intercourse. Accordingly the next morning he ordered the poor man into his presence,—charged him with intruding on the rajah at an unreasonable late hour;—and on this charge alone, absolutely false, and unsupported by a tittle of evidence, did this remorseless governor inflict a punishment worse than death upon the wretched victim. Nor could any considerations resulting from his rank in life, his wealth, his reputation, or his innocence, protect him from indelible infamy and ruin. He was by his lordship's command, without so much as knowing his accuser, or being suffered to utter a word in his defence, instantly stripped, and flogged on the public parade: from this time the people of Tanjore shunned all connection and intercourse with him; and, by the governor's orders, his people were not allowed to come into the fort, but were chased out of the province.

“The public acts of violence committed by lord Pigot against the nabob in this expedition, particularly that of seizing his dobeer, gave a general alarm through the whole presidency, and opened the eyes of several of the council to the dangerous intentions
and

and views of his lordship. At the first consultation after his return to Madras, Sir Robert Fletcher having retired from the board through indisposition, a minute of approbation of the president's proceedings on his commission to Tanjore was entered; exceptions to which by four of the remaining members, on account of the seizure of the dobbeer immediately followed. But so far had the general concern for his lordship's acts of public violence, swallowed up all regard to the private wrongs of an individual, that but one member only minuted his disapprobation of the infamous and cruel punishment which lord Pigot had inflicted on the innocent and unhappy Comaroo; 'till at length the complaints of the poor sufferer, and the solicitations of his friends, promoted an inquiry; and when, from the result of such inquiry, it appeared, on the clearest and most incontrovertable evidence, that he had not committed the least offence whatever, but had been made the victim of his lordship's jealous fears, and that so ignominious a punishment had been inflicted on him from the whisper, and at the mere instigation of a vile informer, the deed was universally execrated, and it became a charge of such magnitude against his lordship, that his friends thought it necessary for his exculpation, to make the offence of Comaroo of such a nature, that it might seem to bear some proportion to his punishment."

"It is clearly (proceeds our author) with this pious purpose, that Mr. Dalrymple, the friend and colleague of lord Pigot, gives his well fabricated account of this transaction, in his letter to the court of directors from Alexandria; which, as it contains at once an excellent picture of the writer's disposition, and a curious specimen of his literary talents, I shall here give to the public.

"Speaking of the proceedings of the council after his lordship's return to Tanjore, he says—"Some of the members excepted to his lordship's proceedings concerning the dobbeer; and Mr. Mackay also to the punishment his lordship had ordered to be inflicted on a Madras dubash, named Comaroo, who, the Rajah complained, had intruded himself into his presence, when gone to sleep, the very night of our arrival, telling him lord Pigot would recommend to him to put his country under the company's protection, and require an English garrison to be kept in the fort; but advising him to be firm in refusing these propositions, and to reply that he would govern his country as his father had done, and protect it with his own troops; and assuring the Rajah, he (Comaroo) was supported by seven members of the council. Every head of the resolutions of the council it appeared this man had been made acquainted with, and advised the Rajah to oppose, offering to supply him any sum of money he might want. It was suspected the Nabob had employed him as an emissary to counsel the Rajah to his destruction."

lord

Lord Pigot cut his machinations very short, by ordering him to be chabucked on the public parade.

"The advocate in his *defence* adopts this accusation, though glaringly false on the face of it, and improves it with all the rich fertility of his own invention. In a strain of eloquence well worthy of exciting the envy and imitation of the fair orators of Thames-street, Comaroo is called a sneaking, poor cheating money-lender, a black, a fellow without a name, a dirty jew broker, the shyllock of Madras, upon whose beard the honest merchant of Venice would have voided his rheum,—with almost every other abusive appellation that can be found in the vocabulary of Billingsgate.—Yet is this insignificant despicable wretch picked out as the emissary of the nabob, supported by seven members of the council of Madras, to persuade the rajah to measures for his destruction. But so penetrating a prince was our rajah, that he soon saw through the insidious advice of the nabob's agent, and instantly complained of his intrusion to lord Pigot, who, in the opinion of his advocate, would have stood accused if he had treated Comaroo as the commander of an army would have treated a spy,—blown him from the mouth of a cannon: and therefore (proceeds this admirable logician) his lordship can require no very elaborate justification, for having (to borrow Mr. Dalrymple's expression,—and he borrows it because he thinks it proper) cut his machinations very short, by ordering him to be chabucked on the public parade.

"And is there (exclaims this writer) one generous reader who does not resent the injury done to his sentiment, as well as to his understanding, by this congenial pair of audacious unfeeling men, who in such a shameful manner have dared to justify so despotic, so unjust, so cruel an act? Is there one who would hesitate to wish most cordially with me, to see them both warmed into a little humanity, and flogged till Comaroo himself, standing over the executioner, should cry out—Hold! enough!"

Our author proceeds to refute the charge against Comaroo, respecting his proposals and advice to the rajah on pretence of which, he was punished in so ignominious a manner, not only from the testimony on oath of two witnesses of unquestionable credit, who were present at the interview between the rajah and Comaroo, but also from the acknowledgements of Mr. Dalrymple himself, and from facts entered on record; which, collectively taken, seem to put this matter out of the reach of farther dispute. In his narrative of the proceedings of the board, from the time of lord Pigot's return from Tanjore to his suspension, though he undertakes not, as he expressly declares, to give a complete journal or regular history of those proceedings, yet he goes

very much into detail and furnishes a number of instances of lord Pigot's contemptuous, violent, and vindictive treatment of the nabob, among which the reader will find some very curious and entertaining anecdotes. He next traces and explains with perspicuity, the causes of the dissention between lord Pigot and his council, and undertakes to justify his lordship's suspension and the arresting his person, on constitutional principles, and from the supreme law of necessity:—But we chuse rather to refer our readers to the author's arguments, than to offer any thing from ourselves that may appear decisive on a subject not less delicate than important.

Many of the contentions in council after lord Pigot's return from Tanjore, having been occasioned by Mr. Benfield's claims, arising from mortgages on the Tanjore country, made to him by the nabob for large sums of money; and the author of the defence having asserted that the support which these *claims* received in council, had no small share in overthrowing the government,—our author enters into a very particular review of them, and the disputes which they occasioned, for the declared purpose of shewing in what manner those claims militated against lord Pigot's views at Tanjore, to exculpate Mr. Benfield from the charges and aspersions of his lordship's advocate; enabling the public, as he conceives, to form a juster opinion on the subject than can be collected from the misrepresentations and *egarements* of that diffuse and partial writer.

Having gone through the considerations of these claims, and, with address and spirit acquitting the claimant of the advocate's charges, brought his detail of the subsequent dissentions at the board down to the suspension of lord Pigot, and justified the revolution by a variety of arguments, he next undertakes to defend colonel Stewart's conduct from the accusation of duplicity and treachery in his management of lord Pigot's arrest.

On the ground of his having already proved that the powers of government were legally vested in the majority of the council, and that it was colonel Stewart's duty to obey their orders, and secure to them the undisturbed exercise of those powers, by putting lord Pigot under arrest, he concludes it was equally the colonel's duty, and greatly to his honour, to execute so necessary a measure by such means as would be most preventive of civil commotion, and of danger to his lordship's person in case of resistance. “If (continues our author) when he had received his appointment “of commander in chief from lord Pigot, or when called up
“ on

“ on for an avowal of the usurped authority of his lordship
“ and the minority, by some public act in *that capacity*, he
“ had openly declared his principles and his intentions, he
“ would have done nothing less, in effect, than have ex-
“ posed to great hazard the very being of the government
“ it was his duty to protect, and have introduced a scene of
“ tumult, anarchy, and civil slaughter. He therefore
“ wisely adopted the measures which political necessity had
“ imposed ;—he made a slight sacrifice of sentiment to prin-
“ ciple, and confident that the cautious behaviour of a man
“ who had, through the uninterrupted course of almost
“ thirty years, acquired and established the character of a
“ brave and able officer, could not be imputed to fear, or
“ to any other unworthy inducement.”

The writer next observes that the author of the defence had charged Mr. Hastings, the governor general of Bengal, with having been bribed by the nabob ; asserting that his council, under the corrupt influence of their president, had joined with him, in support of a factious majority, whom they had abetted and encouraged to suspend their governor, and *daringly to arrest him within the limits of his own command* ; —In reply to this he makes the following concise defence of the governor and council of Bengal.

“ The literary talents, political abilities, and public virtue of Mr. Hastings, are so generally known and acknowledged, as to require no defence from the random aspersions of this writer ; and the name of general Clavering requires no comment. Nor is it, I believe possible for calumny like this to affect the reputation of either of the other members of that board.—Unfortunately too for this indiscriminating detractor, political divisions had at this period long subsisted in the councils of Bengal ; and the disapprobation of lord Pigot’s conduct was the first point of any importance wherein the board had been unanimous.—Our author has at best but an awkward hand at colouring facts, or marking characters, but in this instance he *dashed*, with singular ill-fortune in applying the epithet *obsequious* to the gentlemen in opposition at Bengal.”

The author next undertakes the defence of Mr. Stratton, who succeeded lord Pigot on his suspension, from the injurious and malevolent treatment of the author of the Defence ; for which purpose this writer enters into the general character of Mr. Stratton, and the particulars of his situation, on lord Pigot’s arrival at Fort St. George. He shews that when lord Pigot first took the chair, Mr. Stratton, who was second in council, was very strongly attached to the president, ’till his intemperate conduct at Tanjore, raised a sus-

picion in Mr. Stratton, of views not warranted by his lordship's instructions, and incompatible with the interests of the company, and the general welfare of the settlement ;— That these suspicions being confirmed by proofs, he renounced his intentions of quitting the service of the company, although he had just before remitted his fortune to England, and made the necessary arrangements for returning ; and from this period took an active line of conduct, in opposing the interested views of lord Pigot ; still preserving that temper and moderation, which always manifest an opposition, not to men, but measures.

Our author, having observed that “ in the most quiet dispositions the public virtues often lie concealed ’till occasion awake and call them into action,” thus proceeds, “ When Lord Pigot from the spirited opposition of the majority became at last desperate, broke through all concealment, and proceeded to the despotical outrage of disgracefully suspending Mr. Stratton and another member from the council ; this was such a call for the exertion of public spirit, as no man of honour could be deaf to ; from the impulse of that public spirit he was excited into action, and felt it his duty to give up, for a time, his near prospects of domestic happiness, to assist, at all hazards, in resuming the powers of government, and protecting the settlement from threatening ruin.

“ Conscious, that the public measures, which he adopted with the other members of the majority on this great occasion, were induced by principles of honour and duty, and directed solely to the true interests of the company, and the general good of the settlement, well might he entertain an honest and generous confidence, that their procedure at this nice and important crisis would be examined by the directors with justice and candour, and feel no pain, nor entertain any anxiety, respecting the event !

“ Sorry am I to add, that if justice and candour had given judgment in this great public cause, so well grounded a confidence could not possibly have been disappointed.—The patriot conduct of the majority would not then have been exposed to so much illiberal and unjust censure, nor their injured characters have needed this unequal defence against the rude attacks of malevolent detraction ?”

This treatise, to which, as well on account of the importance of the subject as the merit of the execution, we have given so much attention and so large a portion of room, concludes with some strictures on Mr. Rous's restoration of the King of Tanjor considered, all of which, that are in any degree important to the chief end of the performance,

formance, seem to concenter in the following concluding point.

"On every subject relative to our governments and territorial possessions in India, we should be content to reason from principles of policy alone. The principles of our author, though they sound well, and are not ill calculated to serve his own purposes, are altogether untenable. If they were just, they would carry the defenders of the restoration much farther than they want to go. They would prove that we have no right, on any pretence, to interfere between any of the powers in India, and would drive us from every inch of our possessions in that quarter of the globe."

K.

A Letter to the Right Reverend the Lord Bishop of Litchfield and Coventry; wherein the Importance of the Prophecies of the New Testament, and the Nature of the Grand Apostacy predicted in them, are particularly and impartially considered. By Edward Evanson. A. M. 8vo. 2s. Law.

The very liberal and candid spirit, with which Mr. Evanson discusses theological subjects, and treats such controversialists as are of a different opinion, gives him a right to be heard with particular attention, while it adds a double weight to the force of his arguments. How far, with all this advantage, such arguments may prevail to bring about a farther reformation in the christian church, we shall not presume to guess; and, indeed, we are the less anxious about it as Mr. Evanson himself declares that, notwithstanding the horrid *blasphemy*, which he charges on some of its most orthodox tenets, "he knows by experience, that where the most *blasphemous idolatry* is once adopted and made familiar by habit, it may be practised by *good men* with the *sincerest piety* and the best intentions in the world" page 132. — There is yet something so apparently paradoxical in *practising the most blasphemous idolatry with the sincerest piety*, that, even making the utmost allowance for the intentions of good men, it would strike us with its fallacy, did not Mr. Evanson declare it to be an *experimental truth*. If this be the case, however, we see little reason for the great solicitude of our modern reformers to new-model the established articles of faith; since the most erroneous and even *blasphemous* of them so little affect the *piety* of good men. A reformation is, nevertheless, declared to be necessary, and the guilt of preventing it laid at the door of somebody. On this head Mr.

Evanson

Evanston thus addresses his lordship, the Bishop of Litchfield and Coventry.

“ That general unbelief of revealed religion amongst the higher orders of our countrymen, which, however your Lordship and I might differ in our manner of accounting for it, is too notorious for either of us to doubt of, hath, by a necessary consequence, produced in the majority of our present legislators, an absolute indifference towards religious questions of every kind. They regard religion merely in a political light; and instead of thinking every individual concerned and interested in articles of theology, consider them as the business of Ecclesiastics only, as forming a particular department of the state. They are therefore no more inclined to hearken to remonstrances, suggested by the conscientious scruples of any of the inferior Clergy, whilst the Bishops, Deans, and Archdeacons continue to approve the doctrines remonstrated against, than they would be to attend to the complaints of a few subalterns in the army or navy, upon a point, which all the superior officers should pronounce essentially necessary to the service.

“ From these circumstances there seems too much reason to apprehend, that no proposal for the revival and amendment of our theology and mode of public worship will be attended to by parliament, unless it originates from, or, at least, is supported by that right reverend bench, of which your lordship is one of the most distinguished ornaments. I must add, that should such a proposal ever proceed from your Lordships, the very indifference above mentioned would secure it an easy passage through both houses, as a mere official business. It greatly behoves your Lordships, therefore, to be well assured, that every thing in our religious establishment is right in the sight of God; for should it prove otherwise, the guilt of preventing the necessary reformation must rest chiefly upon your lordships.”

To induce the Bench of Bishops, therefore, to enter upon this enquiry and reformation, our Author endeavours to shew that the *Protestant* clergy, and his Lordship in particular, have been mistaken in applying the prophecies of the Old and New Testament exclusively to the church of *Rome*. It was predicted, says he, not merely that there should be *one* Antichrist, but *many Antichrists*; giving more than a broad hint that even the present church of *England* is nearly as apostate and Antichristian as is the church of *Rome*. Speaking of the immorality, predicted of the apostate churches, he observes that,

“ The whole world is witness, how truly this predicted circumstance hath been fulfilled in the lives of nominal Christians of every country in Christendom, from the beginning of the fourth century to the present hour. From this mark and character of Antichrist,

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at least, (though it be, without doubt, the worst and most deplorable of all) even Protestant churches cannot plead exemption. This sad truth your lordship ingeniously acknowledges* and confesses, that *to thinking and inquisitive men*, it affords, an almost insuperable objection to the divine authority of the gospel. But then, the prophecies, your Lordship tells us, are able to remove all our scruples on this account; for when we learn from them, that “the worst that has happened was foreseen, and the best that we can conceive will hereafter come to pass, the reasonable expectations of men are answered, and the honour of God’s government is abundantly vindicated.” For my own part, my Lord, I freely own, that had it not been for the very convincing, supernatural testimony which these predictions bear to the truth and heavenly origin of the gospel of Christ, the avowed design of its publication, compared with that depraved state of morality which hath prevailed for more than fourteen hundred years, and still continues to prevail throughout all Christendom, would have induced me absolutely to reject the whole of the Christian revelation, as fabulous and false. For it is evidently impossible, in the very nature of things, that an all-wise and all-powerful Being should ordain means for the professed purpose of effecting a particular end, which nevertheless, upon experience, should be found incapable of accomplishing that end. But whilst a studious attention to the prophecies entirely removed my scruples, and confirmed my faith in the revelation by Jesus Christ, it at the same time led me to a conviction of another kind, which seems to me so obvious, and even to follow so directly by necessary consequence, that I wonder how it should have escaped your Lordship’s notice. I mean, *that wheresoever the external profession of religion is, by the generality of the people, made consistent with the vices and immorality described in this prophecy, the religion professed, is not the pure and genuine religion of Jesus Christ, but the prophane superstition of the Antichristian Apostacy.* For the sole obstacle to the moral influence of the gospel, and the only cause of vicious and iniquitous practices amongst professed Christians, alledged in these prophecies is, that apostacy. If therefore we should suppose any one of these churches, which have renounced the usurped supremacy of the bishop of Rome, to have thoroughly reformed the principles and doctrines of its religion, and restored the pure simplicity of the Christian faith; and that, notwithstanding this reformation, the immorality of its members still continues, and descends through several generations, without the least grounds to hope for any amendment in the public example from the influence of the received religion; in this case, my Lord, since the declared intent of the Christian faith is to teach men to *live soberly, righteously and godly**,

* Serm. 12. p. 413.

godly*, and to make them happy by turning them from their iniquities†, the difficulty would return upon us with all its force; and we must be obliged either to reject the divine authority of the gospel, or to admit, that infinitely wise omnipotence makes use of means inadequate to the ends it proposes."

This is a strong argument; which, farther enforced, however, might carry our author greater lengths than he might chuse to go; as it does not directly appear that he is one of those, who are artfully labouring to elbow orthodox christianity out of the world.† And yet, by his charging orthodoxy with blasphemy, and declaring *protestantism* to be essentially as bad as *popery*, he may seem to some to have set his shoulders to the same work.—His lordship had asserted in one of his sermons, that "as Babylon was the first of all idolatrous cities in the heathen world, so Rome was in the christian." In answer to this, Mr. Evanston becomes an advocate for the church of Rome, and proceeds as follows.

"I shall not, I hope, be thought impertinent, if I call upon your lordship to name any one instance of idolatry, or antichristian superstition of any kind ever practised in the church of Rome, which was not introduced by the ecclesiastics of Asia and Africa, even in the fourth century, and which Rome herself did not derive from Alexandria, and the churches of the East. Should your lordship answer transubstantiation; I apprehend that instance would be thought no justification of the charge brought against Rome, that she hath been the first source of all *Antichristian idolatry*. And I must beg leave to remark to your Lordship, that even the monstrous doctrine of transubstantiation is built upon the *orthodox* and *Protestant* principles of the Athanasian Creed; and so long as that remains, the standard of the Catholic Faith cannot be satisfactorily confuted. At whatever period, and in whatever place so preposterous an article of belief was first supposed to be taught in the sixth chapter of the Gospel according to St. John, since it hath always been represented as one of the *mysteries* of religion it is no more an object of the human understanding than the doctrine of the trinity itself: and till protestants will allow the touchstone of sense and reason to be

* Titus, ii, 12. † Acts iii, 26.

† And yet, from many passages in this well-written tract, this may by some be shrewdly suspected: particularly from the difficulties started respecting the authenticity of St. Matthew's gospel, and its disagreement with that of St. Luke. Page 88, *et seq.* From the parallel, drawn through the whole, between protestantism and popery, this performance may also be suspected by others to be a conciliatory attendant on the late act in favour of popery.

applied to all religious *mysteries*, they cannot, without the most unpardonable inconsistency, apply it to any. Our natural reason, indeed, assures us, that what we see and taste, to be bread and wine, cannot be flesh and blood: but so it does also, that the Father and the Son cannot be one and the same being. And, therefore, it is with no less propriety than art, that father Phillips * accuses the reformers of impiously daring to bring the sacred *mysteries of religion to the test of reason and their bodily senses*. The testimony of sense then being declared incompetent, in the case of mystery, both by protestants and papists, the only remaining argument against the doctrine of transubstantiation is that, which hath been so often urged by the reformed divines, and is particularly adopted by our own church,† respecting the necessary locality of a human body, and the natural impossibility that the same Body of Jesus Christ should be in heaven and on earth, and in many different places of the earth, at the same instant of time. But, if the doctrine of the protestant creed of Athanasius be true, this argument is evidently fallacious; for we are there taught, that the *manhood* of Jesus Christ, and consequently his fleshly body, was *taken into God*, that is, was deified. According to this creed, therefore, the human body of Christ hath had all the attributes of Deity communicated to it; and since one of these is ubiquity, the whole difficulty, upon which this argument is founded, vanishes at once."

Nor does Mr. Evanfon charge protestantism and popery equally with *idolatry*, but also with intolercancy. His lordship had said, with much classic elegance, that religious liberty was introduced at the reformation: on which our author asks "What liberty did the christian world gain at the so much boasted reformation."—

"The ecclesiastics of particular countries, indeed, emancipated themselves from their subordination to the see of Rome: but, under the protection, and by the support of the civil magistrate, they all established hierarchies of their own, conformable to their several systems; and as, in these several establishments, neither the Lutheran, the Calvinist, nor the English reformers paid any more regard to the natural rights of conscience, and the promotion of true religious liberty, than the church of Rome itself, the people only changed their masters, and they, who no longer *slumbered* in them, were in every part of Europe, most sorely galled by the chains of spiritual slavery. In our own country, my lord, to talk of any degree of religious freedom prior to the grand rebellion in the reign of Charles I. were jesting with us. So long as the unhappy fate of many heretics, in the reigns of

* Life of C. Pole.

† See the Advertisement after the Communion Service.

Edward; Elizabeth and James; so long as the ecclesiastical administration of Archbishop Laud, and the cruel barbarities of the courts of star-chamber and high commission; so long as the inhuman persecution of the quakers shall continue to disgrace our annals, so long will they afford irrefragable proofs, that *religious liberty*, however late, came not into this kingdom at the reformation."

The striking resemblance of feature, between popery and protestantism, in the matter of *mystery*, is thus farther insisted on by Mr. Evanfon.

"Antichrist, as your lordship justly remarks,* signifies a power acting in opposition to Christ, consequently the church of antichrist must be a church, whose doctrines and mode of religious worship are in direct contradiction to those of the gospel. Accordingly, in the prophetic portrait of antichristianism, drawn by the two prophets of the New Testament, we see *the truth and soberness* of the gospel contrasted with *fables, falsehoods and blasphemy*; the christian spirit of *mercy, charity and universal benevolence*, with iniquitous, oppressive *violence and persecution for conscience sake*; the gospel precepts not to *judge one another*, but to leave all *judgment* in matters of religion to the time and person ordained by God for that purpose, with the cruel and sanguinary decisions of the courts of ecclesiastical judicature; the *light* of divine revelation with *mystery*; and the rational, pure and spiritual worship of the Deity, with that very *idolatry*, which it is a main design of revealed religion to eradicate from off the earth.

"Mystery signifies a thing hidden and secret, and therefore not to be understood: for which reason, (as the gospel is declared to be a *light to lighten the nations*;† professeth to teach us to know the *mysteries of the kingdom of God*,‡ that is, to reveal to us those things relating to the *kingdom of God*, which, before Christ, had been kept secret; exhorts us, of *our own selves*, to *judge what is right*,|| not to be *children, but men in understanding*;§ and invites us to make a free and unprejudiced use of all our natural faculties, in the important business of religion, to *see with our own eyes, hear with our own ears, and understand with our own hearts*,** that we may be *converted and healed* from those follies and vices which are as opposite to the real happiness of mankind, as they are to the revealed will of God:) it is manifest, that, if the essential rites and doctrines of any church whatever are *mysterious* and incomprehensible, she teaches a religion contradictory to the gospel of Christ, and so far corresponds with the prophetic description here given us of the apostate church,

* Serm. vii, p. 215.

§ Luke xii, 57.

† Luke ii, 32.

|| 1 Cor. xiv, 20.

‡ Luke viii, 10.

** Acts xxviii, 27.

whof

whole first and most conspicuous character is *mystery*. The church of Rome, for instance, which avows her whole religious creed to be a *mystery*, absolutely incomprehensible to the human mind, which declares almost all her religious rites to be sacraments, or sacred *mysteries*, is, without doubt, branded in the most notorious manner, with this mark of antichristianism.

" And do the several protestant churches of Europe, my lord, stand quite clear of the ignominious character predicted in this circumstance of the vision? Do they not all profess the very same articles of religious belief, excepting transubstantiation. (if even that may be excepted in them all *) and acknowledge their whole creed to be an unsearchable *mystery*? And if they have rejected, out of the number of their sacraments, some of those rites, which the Roman church declares to be attended with a certain *mysterious, inward, and spiritual grace*, do they not, however, assert, that those which they have retained, are *mystical and holy mysteries* †? And if the fundamental articles of faith, and all the essential religious ceremonies of every established church in Europe are avowedly *mysterious*, is not the religion they profess, altogether *mystery*? And are they not all therefore, so far as the character of *mystery* is concerned, equally and truly antitypes of this visionary emblem of the apostate church of antichrist? It is by no means wonderful, that the Romanists, who censure and ridicule all attempts to explain this prophetic vision, by applying it to any nominally christian church, should entirely disregard this and every other predicted note of the Antichristian apostacy, and be persuaded that they are perfectly

* The consubstantiation of some reformed churches seems to me to approach very near to the transubstantiation of the church of Rome. And, when the Roman catholics teach, that the real body and blood of Christ are taken by those who receive the consecrated elements, at the holy communion, and the church of England informs us, that the body and blood of Christ *are verily and indeed taken by the faithful in the Lord's Supper*, I frankly confess, I do not perceive the difference.

† See the Office of baptism, and the exhortation before the Communion service. Our church, in the number of her sacraments, reckons but two out of the seven religious ceremonies which the church of Rome dignifies with that title; but it is observable, that, in her practice, she hath adopted four of the rejected five, and allows them to have either a mysterious influence, or a mysterious signification. Marriage, she tells the Deity himself, *is an excellent mystery*; the imposition of the bishop's hands, in the forms of confirmation and ordination, is, in the first, plainly suggested, and, in the latter, expressly declared to be the *mysterious* means of communicating the Holy Ghost; and the authoritative remission of sins, in the visitation of the sick, could be appointed only upon the supposition of the *mysterious* efficacy of penitential confession, and the performance of the acts of devotion prescribed in that office.

unconcerned in its completion. But, that protestant divines, who for more than two hundred years have professed to study and apply this prophecy to its proper object, with this notorious character of Antichristianism before their eyes, should still obstinately adhere to the same absurd and blasphemous fables, that are maintained by the church of Rome, which they declare to be the church of Antichrist, and defend them, as the Romanists themselves do, under the fatal name of *mystery*; that they should give the same ill-omened denomination also to every religious rite, they esteem necessary to salvation, is not to be accounted for, but by the prevailing influence of that *strong delusion*, so long ago predicted by St. Paul, in his second letter to the Thessalonians."

"The favourite way of arguing," adds Mr. Evanston, "in use with the orthodox, to silence the importunate remonstrances of reason and common sense, is as follows:

"The word of God is always infallibly true, and must, in all cases, be received for truth, though its dictates may be above the comprehension of our finite understandings. The canonical books of the New Testament are all of them, and in every part, the inspired word of God. Such a doctrine is certainly taught us, in such and such passages of those books. Therefore it is our duty to receive that doctrine for truth, notwithstanding any difficulties, with which it may seem to us to be attended."

The first of these propositions will be universally assented to; but, if either the second or third may be reasonably denied or doubted, the entire force of this argument is evidently destroyed. In order to prove these therefore, great stress is laid, both upon the concurrent opinion of a large majority of able and learned divines of many and early ages, and upon the apparent improbability there is, that the wisdom and goodness of God should suffer mankind to be deceived in so important an article, and in such a degree as to receive spurious, fictitious scriptures for the genuine dictates of his word. The man, who has never much attended to the prophecies, (which, in their very nature, must have a more especial claim to the authority of divine inspiration, than any other parts of the New Testament can pretend to), may, perhaps, find such sort of reasoning perfectly satisfactory and convincing; but to him, who has observed, that the *spirit of prophecy* hath expressly declared it to be the will of God, that mankind should fall into so *strong a delusion* as to believe what is fabulous and false, the above-mentioned deception will be so far from seeming improbable, that he must necessarily think it probable in the highest degree: And, when he considers the early and long continued, and almost universal apostacy of professed christians from the true religion of Jesus Christ, to the contra-

dictory superstition of Antichrist, so clearly and repeatedly predicted in the same scriptures, how can he avoid being inclined to regard the received opinions of so many preceding ages rather as the test of error, than as the test of truth? For my own part, my lord, I have carefully, and, as far as is in my power, impartially examined the nature and weight of all the evidence, hitherto adduced to prove the divine authority of our present canon of the apostolic scriptures; and after all, find myself very strongly persuaded, that several of the books of the New Testament are not the works of the authors, whose name they bear, nor of the age, to which they are usually ascribed; that in some of the best authenticated scriptures, very material additions and alterations have been made since their first publication; and that there is no reason to suppose every word or sentence of the most genuine to have been immediately dictated by the preternatural inspiration of God."

The attentive reader will here very naturally ask, by what criterion, then, doth our author judge of the doctrines of christianity?—By the *spirit of prophecy*.—The spirit of prophecy, says he, is the testimony of Jesus. It is by taking this plain and obvious principle, called forth to public notice by the Bishop of Litchfield and Coventry, for our guide in the investigation that Mr. Evanson conceives, we "may be enabled with no very great labour, to separate the wheat of the scriptural canon from the chaff."—But is not this, to elucidate the *obscurum per obscurius*? If *history* and *tradition* are to be laid aside, what proof have we of the authenticity of the *prophecies* they have transmitted?—But we cannot dwell longer on this performance,; of which we shall, therefore, take leave by quoting the last paragraph.

"The religion of Jesus Christ teacheth me, that the same God, who winked at idolatry in the times of pagan ignorance, will make the like merciful allowances for the influence of that unhappy *delusion*, which he predicted by his prophets, and through which (no doubt for wise and good reasons) he hath thought fit to suffer his creatures to be so long deceived. And my hope is, to participate the blessings of a future state of existence together with your lordship and every other virtuous and amiable man, not only of every religious persuasion, but even of none at all. For I cannot help concluding that the benevolent Father and merciful Judge of all men, will be, at least, as indulgent to those Deists, who, making a free and candid use of the rational faculties with which he hath endowed them, refuse their assent where their mind is unconvinced, and reject the truth of divine revelation, which is shewn,

shewn them only through the medium of error, as to the professors of the *Antichristian* faith, who, led on by habit, in direct contradiction to their reason, embrace Error instead of Truth."

Much as we admire the moderation and tolerancy of spirit, which closes, as well as pervades the whole of, this tract, we cannot help thinking so frank a publication of it unnecessary, if not imprudent, on the supposition that christianity is either necessary or expedient; for, if the blessings of a future state may be participated equally by men of every religious persuasion, and by those of even none at all, to what purpose should men trouble their heads about differences in religion, or care whether the church be reformed, or remain as it is without any reformation at all? W.

Materialism philosophically examined, or, the Immateriality of the Soul asserted and proved, on philosophical Principles; in answer to Dr. Priestley's Disquisitions on Matter and Spirit. By John Whitehead, Author of an Essay on Liberty and Necessity. 8vo. 2s. 6d. Philips.

[Continued from Page 417.]

We left Mr. Whitehead very merrily disposed, at the *strange agitation*, into which he conceived *motion* must have put the brains of those philosophers, who maintain, with sir Isaac Newton, that the phenomena of nature are the *result* of motion. We must beg leave, however, to remind him that it less becomes a philosopher to be *merry* than to be *wise*; at least that he should take care to be *wise* whenever he is *merry*. This, however, does not appear to be Mr. Whitehead's case, in the present instance. He is pleased, particularly to cut his clumsy jokes on Dr. K. our editor, for taking part, as this pseudo-philosopher conceives, with Dr. Priestly. The latter had made the following just observation, "There is no more reason in nature, why *perception* may not belong to a *system of matter*, as such, and not to the *component parts of it*, than that *life* should be the property of an entire animal system, and not the *separate parts of it*."—To which observation Mr. W. thus evasively replies, "Perhaps it may be too difficult a requisition to ask this writer to explain what he means by the word *life*, and how it is a property of an *entire animal system*; but till this can be done, his arguments can certainly be of no force."—Does Mr. W. meanly take re-

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fuge under the paltry, inconclusive arguments of certain modern experiment-mongers; who are poking after the remnants of *life*, that may be found in the half-drown'd, half-hang'd subjects of the *humane society*; or in the abdomen of the delicate young Hulse's posthumous patients, that still suffered under the peristaltic agitation of the viscera? Why does he catch at the *entire animal system*? Does he think Dr. Priestley would call a live lobster a dead one, because it wanted a claw? A man should take care to be fully master of his argument before he attempts to sport with it; lest, like a kitten at play with a mouse, he touze and tumble till he lose it. Dr. Priestly meant evidently no more than to say the joint property of the *system* or *compound*, is not the separate property of the component parts of it. And what pretender to philosophy can be weak enough to say it is? And yet Mr. W. is so weak as to take Dr. K. to ask, for a similar assertion, in the manner following.

"We may here take notice of an observation Dr. Kenrick has made upon this argument. "We might as well, says this keen critic, impute the transparency of *diaphanous* bodies, to the *transparency* of the materials of which they are compounded; though we know that glass and other transparent bodies are compounded of particles separately opaque."

"But surely these learned doctors talk much beneath their own dignity, as experienced philosophers, when they speak of sound and transparency being *real* properties of bodies. For transparency in bodies is nothing but such an arrangement of their component parts, as may transmit the rays of light; and this arrangement, I presume, every part of a diaphanous body, *as such* must possess, as well as the whole. And as to knowing that glass is compounded of particles separately opaque, we know just the contrary; for, it is obvious to remark, that particles which are opaque, cannot be parts of glass, *as glass*, but parts of matter *as such*, or of some other body *distinct* from glass."

It is of little consequence to observe, though such is the fact, that Dr. K's observation above cited was not made upon Dr. P's argument as Mr. W. asserts, but on Sir Isaac Newton's third rule of philosophizing.—The argument, indeed, is similar, but not sufficiently so to justify the farcical conjunction of two doctors, so ill-disposed to meet on such an occasion.—As to the supposed impropriety of Dr. K's remark concerning the transparency of glass, we own, we do not perceive it, any more than we do the pretended fallacy of his affirming that transparent glass may be composed of *materials*, whose particles are separately opaque.

paque. Mr. W. indeed says, that "he knows just the contrary." The truth, however, seems to be that he knows little of the matter. Does he conceive that glass is originally composed of broken bottles, put into the melting pot? Is it not composed of ashes, sand and other materials, separately opaque and becoming particles of glass only; as such, when vitrified by heat?—Take and pound even a piece of transparent glass in a mortar, and the several particles, into which it is broken, though parts of glass as such will not be all separately transparent: nay, rough-grind the surfaces of a large piece of glass, and it will be opaque as a common pebble; a proof that the transparency of diaphanous bodies does not depend merely on their internal construction of parts, but also on the smoothness of their surfaces.—Again, that the transparency of bodies is something more than a mere arrangement of their component parts, as Mr. W. pretends, is plain from the experiments of Sir Isaac Newton, respecting the reflection and transmutation of the rays of light which are alternately transmitted through, and reflected from the same surface, in what he calls fits of easy reflection and transmission. Now this could not be the case, if transparency, or the transition of the rays of light, depended on the simple apposition, or mere arrangement, of the parts of the diaphanous body; because such arrangement would be always the same; and the same rays of course, constantly reflected or transmitted. The fact is, that both Dr. P. and Mr. W. have presumed, in talking about *light*, to speak very dictatorially about what they are both but little acquainted with*.—The case is the same with what they say about *motion*; of which Mr. W. at least, entertains, as before observed, a mere mechanical notion indeed. He seems to conceive it to be merely the transition of some palpable body from one place to another, without taking into consideration the power acting upon such body in the line of its direction.—"Is it not, says he, (after Hobbes) extremely obvious that motion can generate nothing but motion? Can any material cause whatever produce any thing beyond its own *genus*, as logicians speak?—Most certainly

* Notwithstanding Dr. P. hath made books about *optics* and *perspective*. Among other mistakes common to both Dr. P. and Mr. W. is their calling the *vis inertiae* of matter the *consequence* of its *solidity* or *impenetrability*. But how is this a *consequence*? The *vis inertiae* is a force affecting the *mobility* only of matter, not its *penetrability* or *compressibility*. No reason in the world can be given, why a body should possess the *vis inertiae* merely because it is solid; though the most convincing reasons might be given why it should not, if it really were *solid*.

not: the logicians speak well. But where did Mr. W. learn that *motion* is a *material* cause?—*Motion* is a *potential* or *spiritual* cause, and as different from *matter* as he conceives the *soul* to be from the *body*—It is here to be observed that, in criticising Mr. W. we do not mean always to take part with Dr. P. who, it must be confessed, hath laid himself too open to cavil. From his not clearly comprehending the nature of motion, whose spirituality consists in *power* and *design*, or in *force* and *direction*, he sometimes speaks of it, like Mr. W. as if it were a merely *material* cause: a notion that leads our author into a world of blunders, even while he hath the advantage in point of argument of Dr. P.—The reader will find an example of this, in pages 53, 54, and 55, of the performance before us.—The reason is that Dr. P. has not sufficiently explained himself, as to the stage, or period, of organization, at which he conceives the *percipient* or *sentient* power to take place. Sometimes he seems to admit that the primary particles or atoms of matter, may have the rudiments of sensibility *superadded* to them, because such sensibility is not to be proved repugnant or incongruous to the properties of attraction and repulsion. At other times he seems to think that the *percipient* or *sentient* power is superadded to matter, when so far organized as to be denominated the *brain*. On which precarious premises Mr. W. rightly concludes that the learned doctor did not rightly understand himself.—Upon this supposition Mr. W. is unmercifully witty on Dr. P. Unluckily, however, it is at his own expence; for nothing can be more foolish than what our author has said about the dissimilarity and want of affinity between motion and our ideas, which are the immediate effects of it.* To justify the wantonness of his wit, indeed, he subjoins, as a corroborating evidence,

* If *motion*, says Mr. W. were the immediate effect of *sensation* and *thought*; the latter would bear some resemblance or affinity to the former, as well as to external objects. But notwithstanding what Dr. Reid and even Mr. Locke hath said, on the comparing our ideas and sensations with the properties of external objects, they are no objects of comparison. They were both mistaken in supposing we can do any thing more than compare distinct ideas and sensations of the same kind with each other. Even different kinds of sensations and ideas are incapable of comparison; and, though there may be some little affinity between some, as those arising from the senses of taste and smell, the perception, or idea excited by any object, can have no comparative property with the object exciting it.

As to the physical, or rather mechanical, part of the argument; if by motion's producing nothing but motion, he meant that the motion of one body can produce only motion in some other, we will produce a dairy-maid, who is a better philosopher by half than our author; for she will tell

the following observations of that truly philosophical writer, as he styles him, Dr. Clark, on the same subject :

“ All modes of motion are nothing else but *merely* particular motions ; and cannot contain any thing in their idea, beyond the *genus* of *motion*. Now if simple ideas be the foundation of all our knowledge, and clear and distinct perception of the agreement or disagreement of those ideas, be the best and greatest criterion of truth that our faculties enable us to attain unto ! then it is as evident as any truth in the world, that *consciousness* cannot possibly be a mode of motion. For I have as clear and distinct a perception, that the idea of *consciousness* contains something in it besides and beyond the *genus* of *motion*, as I have that it contains something in it beyond the *genus* of *figure*. The idea of consciousness is as totally and generically different from a *circular motion*, or an *elliptical motion*, or any other *mode of motion* whatsoever, as it is from the idea of a *circle* or a *cube*, or any other *mode of figure* whatsoever. I have therefore exactly the same intuitive certainty, that *consciousness* cannot be a *mode of motion*, as I have that a *circle* or a *cube* is not a *thought*, or that an *acute sound* is not a *purple colour* ; or that any one thing in the world is not another, whose idea is the remotest and most different from it that can be imagined. To suppose *consciousness* to be a *mode of motion*, is really a greater absurdity (if possible) than to suppose *roundness* to be a property of a *square* ; because the idea of *local motion*, and the idea of *thinking*, having no common genus, nothing wherein they agree or can be compared together, are evidently *more different* one from another, than the ideas of *any two plain figures* can be, which have a common genus. If thinking was any *mode or species of motion*, it would follow that all motion would be some degree or kind of thinking ; for motion, in the thing moved, excepting only the difference of degrees of its swiftness or slowness, is a similar quality, and has no variety in it ; all its different determinations being nothing really in the body itself that is moved ; but mere abstract notions, or external denomination, conceived only in our imagination : for the determination of any body that moves in a circle, is nothing else, at any given point of time, but a determination to move in a certain straight line ; and, at another given point of time, to move in another straight line, and so on ; so that there is no such thing as a circular motion of any particle of matter, coexistent at once ; but all motion is, strictly and properly speaking, a similar and uniform quality, viz. a

tell him that, the *motion* of the *churn* not only moves the inclosed cream, but in time produces *butter* ; which butter, according to Mr. W's own curious inferences, must, though lying on a plate at rest, be nothing but *mere motion*.

“ body's

“ body’s going on according to its determination ; which determination is always in a straight line, and causes the body to go on actually in a straight line where it meets with no resistance ; and where it meets with resistance by intervals, there to go on into new straight lines successively, into which it is diverted by such resistance ; and, where it meets with continual resistance, there to go on in a curve line, into which it is continually diverted ; and every such curvilinear motion, whether circular, or of any other species whatsoever, is but the idea of a number of successive motions of a body, never existent together ; a pure *Ens Rationis*, or operation of the mind ; which considering past motion and future, and recollecting the whole by the memory and fancy, calls that whole sometimes by one denomination and sometimes by another. How then can any of those modes of motion be the efficient of thought, or be themselves thought ; when they are evidently nothing but the effect and product of it, viz. ideas framed merely by the imagination and memory.”*

We have cited this quotation entirely, that we might not be thought to wish to diminish its force of argument ; but if we recur to the learned author’s definition of *motion*, in the middle of it, that force at once vanishes. *Motion*, says he, is strictly and properly speaking, “ a body’s going on according to its determination in a straight line.” And certainly, if, by *motion* nothing more could be properly meant than the mere transition of body from one place to another, no modification of it could possibly generate sensation and thought. But it is presumed to be something more than the mere transition of body from one place to another. We conceive, as before observed, that *motion*, simply and in the abstract, is the action or exertion of a power so independent of bodies as to be antecedent, and even essentially necessary, to their formation. Now that such motive powers, or that elementary bodies, formed by and partly constituted of such powers, may not possess the rudiments of *sensation* and *thought*, is a position at least hypothetically admissible : and if, from the organization of bodies compounded of such elements, sensation and thought may be philosophically deduced, as we conceive it may, Dr. Priestley’s doctrine, that the *soul* and *body* of man may be of one homogeneous composition, tho’ ill supported by himself, may not be so wide of the truth. But be this as it may, Mr. W. is just as wide the mark, in his disquisition, about *matter*, as is Dr. Priestley. Nor is he much nearer in his reflections on *spirit*, about which, with all his *inward light*, he appears to be still altogether in the dark.—Of the human *spirit* or *mind*, he observes :

* Third Defence of the Immort. of the Soul. Page 272, et seq

“ That

"That every man has within himself a consciousness of something distinct from his body, and indeed from all extension: for his body is subject to his mind, and under its direction and government; he feels what is useful or hurtful to it; when he enters within himself by reflection and consciousness, he feels, as it were, two opposite interests within him; he is conscious of *feelings* which arise from very different and seemingly opposite sources, and they often oppose one another at the very same time; and in this struggle (between a virtuous and vicious disposition suppose) he is conscious that he has something within him which can increase the force and influence of either of them, by turning itself that way, and yielding to them. Now to say that, *that substance* within us, which thus directs, governs, restrains or encourages, is the very same with the governed, directed, &c. seems contrary to our natural feelings, and also to reason."

Now, strange as it may seem, we are not only ourselves so little capable of feeling that spiritual substance within us, which our author here speaks of, but know so few that can, that we recollect only the present writer and the ludicrous author of *Tristram Shandy* that ever were so cocksure of their having a *substantial* soul in their bodies.* Graver philosophers have frankly confessed their ignorance in this respect. The celebrated professor Peter Van Mussenbroek, in a discourse delivered in Latin, at the University of Leyden, in the year 1740, says, "the human mind or soul discovers nothing about its own substance, but is all blindness in this respect; and though it makes the greatest efforts to penetrate through those thick clouds, yet all its struggles are in vain, and this substance passes all its penetration: in whatever manner it attempts to enter into itself, it can find no admittance, every thing is close shut up, and all its efforts prove abortive: we are, therefore, obliged to own, that the substance of the soul is unknown; and that no idea, conception, or notion, can be formed of it."—Shall we then say, with Dicæarchus and Aristoxenus, that man has *no soul* at all, because we can form no notion of the *substance* of it?—By no means.—Man is composed of body and soul, the one substance, the other spirit; for the *soul* is *no substance*;† neither is it, any more than the body, a simple un-

* St. Paul, indeed, and Horace, talk feelingly of the innate contention between opposite inclinations; but then they talked as *moralists* and not as natural philosophers.

† It is, indeed, hardly possible for those who call the *soul* a *substance*, though they should qualify it with the epithet of *spiritual*, not to adopt the errors of *materialism*, and conceive it to be *material*.

compounded being. The *soul* is a combination of *active powers*, as the *body* is a combination of *passive powers*; the former properly enough denominated *spiritual*, and the latter *corporeal*. If to this doctrine there may be started objections, on account of the difficulties attending a future state; we frankly repeat that mere natural philosophy affords no prospect of such a state; taking refuge against popular odium, in Dr. Priestley's expedient, the scripture-account of a general resurrection: by which, as the Doctor justly observes, a final state of retribution will be as effectually brought about, as if the natural immortality of the soul could be philosophically demonstrated. In section the third, Mr. W. indeed, endeavours to shew that a resurrection of the same being, is impossible on Dr. Priestley's principles; but, as we before observed, these he either mistakes or misrepresents; at least, if they are admitted to be such as the fairest construction may put on them. We cannot help thinking it, therefore, highly injurious in Mr. W. to join the mob of calumniators in charging Dr. P. with being a *materialist*, and supporting doctrines that must be attended with the most destructive and fatal consequences; "doctrines that suppose this life our only place of existence, and take away all confidence in God, all hopes of future rewards and fear of punishment; tearing up all religion by the roots, and rendering all our moral powers and faculties wholly useless."—That Dr. P. is not an *orthodox christian*, is most certain; that he is not a sufficiently-informed *natural philosopher*, is equally certain; but that he is a *bad moralist* or an enemy to *all religion*, we can, by no means, admit. Vain, indeed, says Mr. W, is that philosophy which runs counter to the sacred scriptures and the feelings of the mind.—As to the *sacred scriptures*, we agree with him; but he will excuse us if we do not pay the same divine honour to the *feelings of the human mind*.—"He that trusts, continues he, "in the vain reasoning of human wisdom; in the airy schemes of modern philosophers, will certainly be very unhappily deceived, when he finds in himself an immortal part, strong and vigorous after death."*—A curious conclusion this! To be sure "the vain reason-

* This is surely very unphilosophically expressed! Is it possible that a man should find in himself an immortal part, strong and vigorous after death. After death there is no strength or vigour left in the body; the soul is then the *whole* in which strength or vigour can remain; and doth this find in itself a *part* only that is strong, vigorous, and immortal!

ings of human wisdom" is not to be trusted in opposition to the genuine dictates of divine revelation: but a man may as well trust to the vain reasoning of human wisdom, and the airy schemes of *modern* philosophers, with Dr. P. as to the rhapsodies of human folly, and the chimerical systems of *ancient* philosophers, with Mr. W.—We fear, indeed, that the wicked wits of the day will be farther apt to follow his example, and be merry on this occasion. If the certainty of their deception, be not to be manifested, till they arrive in that country "from whose bourne no traveller returns," they may doubt our author's assurance. They may even laugh, in their turn, at his denunciation, for its resembling that of the idiot, who, seeing a man asleep, cut off his head, and hid it in the straw; chuckling to think how the sleeper would be vexed and puzzled to find it again when he should wake.

In the succeeding sections of this work, Mr. W. considers the principles of human nature, as they are represented in scripture; but we have dwelt sufficiently long on such a performance. W.

A Dissertation on the Languages, Literature, and Manners of Eastern Nations. Originally prefixed to a Dictionary, Persian, Arabic and English. The Second Edition. To which is added, Part II. containing additional Observations. Together with farther Remarks on a New Analysis of ancient Mythology: in Answer to an Apology, addressed to the Author. By Jacob Bryant, Esq. By John Richardson, Esq; F. S. A. of the Middle Temple, and of Wadham College, Oxford. 8vo. 6s. Boards. Murray.

Having given a pretty copious account of the first part of this dissertation, in our Review for December last, we shall confine ourselves, in the present article to part the second; in which the ingenious author has inserted some observations, corroboratory of certain passages, which had been censured in the first, particularly by the learned Mr. Bryant; on whose analysis of ancient mythology our author enters upon a farther examination; at the same time defending himself from the charges contained in Mr. B's apology, addressed to Mr. R. though privately circulated, before it came to his knowledge.—In the first part of this work, the author had ventured to question the authority of the Greek writers, with regard to Eastern subjects; and to give the preference

preference particularly to the Persians in matters respecting their own history. After giving some farther arguments in justification of this preference in general, Mr. Richardson proceeds to reply to some particular remarks in Mr. Bryant's before-mentioned apology; from which he cites the following passage.

"You favour the Persian historians; and perhaps very justly. Yet I sometimes have apprehended, that you may hurt your own cause by the principles upon which you try to establish it. For when you contrast the Persian writers with those of Greece, you seem to found their merit on mere negatives; which some may look upon as capital deficiencies. You accordingly tell us, p. 42. 3. that there is no mention made of Cyrus the Great; nor of Croesus: nor of the kingdom of Lydia being annexed to that of Persia. There is moreover no account of Smerdis Magnus; nor of Darius the son of Hystaspes: nor does the name of Cyrus the younger occur in the catalogue, which you give. Consequently the expedition under Clearchus, and the return of the ten thousand under Xenophon, are not to be found. *Not a vestige, say you, is to be discovered of the famous battles of Marathon, Thermopylae, Salamis, Platæa, or Mycale*: all which, I fear, will not make in favour of your historians. As they are therefore silent about so many events, pray, what information is there, for which we may be beholden to them? Why, they tell us, you say, p. 45. that the Grecians, so far from having had any advantages over the Persians, were in reality tributaries to them; and their states under contribution: p. 45. That Philip of Macedon was likewise dependant upon the same people: that he had been defeated in Macedonia by Darius; and paid annually *a thousand golden eggs*, p. 49. Lastly, what is very extraordinary, and little thought of, that Alexander the Great was a Persian, the son of Darius Codomannus: the same prince, whom he defeated, and succeeded. *ibid.*" See Mr. Bryant's *Apology*.

It is impossible, says Mr. Richardson, to call these animadversions of Mr. Bryant, *arguments*: for such he has not thought necessary.

"I wish," continues he, "Mr. Bryant had thought it equally unnecessary to misrepresent my meaning and misquote my words: or (as he himself observes, in respect to the Dutch reviewers) "*to invent matter of accusation, where the writer himself is guiltless.*" Amongst other points which I shall pass unnoticed, I must beg to know where I have said, that the Greeks had no advantages over the Grecians? where I have called Alexander a *Persian*? and where he is said to be the *son* of Darius Codomannus? I have doubted, and I think with reason, the *magnitude* of the Persian invasions, and of the Grecian victories: but where have I denied the events themselves? I have said that Alexander
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for whom the Persians have a high respect, was supposed by them to be the son of Darab I. by a daughter of Philip: but to have been *born in Macedon*: does this constitute him a *Persian*?* I have said too that Alexander was considered as the *brother by half blood* to Darab II. (Darius Codomannus): does that make him his *son*?"

"I must likewise beg of the learned gentleman to inform me, from what words of mine he can draw his conclusions in respect to *Cyrus the Younger*, and the *expedition of Clearchus*? Or where I have, in the most remote manner, even hinted a disbelief of that part of history? What right, let me also ask, could this prince have, either in Western or Eastern historians, to a place in the catalogue of Persian kings? Did he ever reign? Do we generally place among the sovereigns of any state unsuccessful competitors for the throne? Do we rank the Duke of Monmouth among the kings of England? How can we reasonably expect, at the same time, to find in Oriental writers the *return of the ten thousand Greeks*? Illustrious as this retreat was, it is to accident alone that we are indebted for it, in any conspicuous light. Had not such a writer as Xenophon been actively concerned in the circumstances which he relates, it might have been but barely known, and uninterestingly recorded: like many a noble achievement, which in all ages, from inattention or inability to commemorate them, have been either lost, or very imperfectly told. This famous expedition was certainly of high importance to the men engaged in it. It was glorious to the name of Greek. But could it stand in any such light of consequence to the Persians? It might be sufficient for their writers simply to mention, that a rebellion had broke out; that it had made a progress; and that it was crushed: without judging it in the least necessary, to trace the scattered remains of the defeated army thro' all the difficulties of a route they did not know; or to relate adventures, which could never apparently reach their ear."

After a number of entertaining anecdotes, serving to illustrate the real manners and customs of the East, Mr. Richardson proceeds to repell another attack of Bryant's, on the veracity of his narratives: introducing a curious instance of that learned gentleman's attempt at wit and humour in criticism.

"That steady system," says our author "of constitutional government, founded upon laws, which, whilst it gives to the monarch a solid dignity, points out to the subject the happy medium

* The Asiatics, on the contrary, so far from calling him a *Persian*, stile him, in general, *Eskander Younani*, *Alexander the Ionian* or the *Greek*; to distinguish him from another famous *Eskander*; whom they suppose to have been a very ancient king of Persia.

between rational obedience and abject submission, has, in all times, been imperfectly known in the East. There the despotism of the prince, checked only by the momentary and desultory resistance of the people, alternately curbs and unreins the spirit: and places the Asiatic character in lights so opposite, that we must not be surprized to find a singular mixture of slavishness and freedom in the description of the same people.

"A proper attention to distinguishing characteristics is not, however, always to be found in the remarks of the learned. They too often decide with precipitation. They form their ideas of Asiatic objects, by the standard alone of ancient and modern Europe; and treat perhaps rather too lightly whatever is foreign to their own line of observation. It is with pain that I find myself under the necessity of bringing this observation home to Mr. Bryant; and of differing so often and so pointedly from a gentleman, whose erudition, opportunities, and ingenuity, *properly directed*, might have greatly extended our knowledge, and happily guided our researches into the darker periods of the history of man. But, wedded, with some superstition, to one language, and to one set of writers, he looks proudly down upon all sciences, without his own pale; and considers facts, perfectly consistent with Eastern manners, as precisely on a level with the tales of Mother Goose.

"To illustrate the opposite senses of the same words, in different dialects of Arabia, I had introduced into my Dissertation (p. 5.) a short anecdote of the king of Arabia Felix and an envoy. This has given Mr. Bryant field for a pretty display of humour. He has embellished my simple tale with a very facetious counterpart. And as it may possibly amuse the reader, to avoid doing him injustice by any attempt to abridge it, I shall throw the whole into the notes. *

* "The story, p. v. concerning the envoy, who was sent to the Tobba of Arabia, is equally extraordinary and entertaining. The prince, it seems, upon the envoy being introduced, said to him, *T'heb, be seated*. But this, in the dialect of the person spoken to, unluckily signified—*precipitate yourself*: which proved an unfortunate circumstance. For the poor envoy, *with a singular deference for the orders of his sovereign*, went and threw himself from the wall of the castle, and broke his neck. Now the commands of princes ought without doubt to be heeded: yet I believe in this case few would have shewn such *singular deference* at so sudden warning. One should think that a person would hesitate a little, and have made some small inquiry before he had ventured all for nothing. In later times, a sensible man may have shewn a mistaken regard; and have been led into an error: but hardly into one so fatal, as that mentioned above. However, there have been facts somewhat similar: and as nothing sets off a history to such advantage, as its parallel, accept what follows by way of illustration: for the precise truth of which I will not vouch: but give it you as I receive it. The person concerned is supposed to have been, like the

"It is a happy talent, we must confess, to trifle gracefully. Yet how few possess it! Below indeed we find a vein of pleasantry, which we do not discover every where. And, as my poor story has happily breathed this vein, it would be wrong to regret the insertion of it, were it even irreconcilable with history and manners. It happens, however, not only to be recorded by many Asiatic writers, as well as by D'Herbelot, Sale, and other European Orientalists; but is in such perfect conformity with that enthusiastic deference, which people have been known, even in later times, to pay to the most dreadful commands of their chiefs; that, were the best facts, which support the learned gentleman's *Cuthite System*, but half as well grounded, his castle's strength might laugh a siege to scorn."

The examples, which our author cites in proof of this enthusiastic fervility, are entertaining and curious.

"The Carmathians were a powerful sect of Arabian Schismatics; who began to appear towards the end of the ninth century; and, before the conclusion of the following, had made themselves masters of some of the finest provinces of Babylonian Irak. About the year 930, after ravaging the territory of Mecca, plunder-

man above, an envoy: one, who resided here in the reign of Queen Elizabeth: but of what country is not said: though from his great politeness, some judgment may perhaps be formed. He is represented as very infirm, and gouty: and at the same time troubled with a painful retention. The MSS. in which he is mentioned, describes him in the following manner. *He was a very aged, and a very costive Lord, and so marred in his knees and in his ancles with the gout, that he could scarce stand. One day, when he was in Privy Chamber, the Queen's Majesty noting his infirmities, sayd unto him: Good my Lord, I wish, that you could procure yourself a stool. He not truly apprehending her Grace's meaning through default of language, but thinking of his private malady, went incontinent home: and took so many laxatives, enemas, and cathartics, that he was well nigh killed. And though they gave him Hippocras, and many cordial opozems, yet from All-hallowstide to Saint Savithin, his bowels were like a bladder. Nor did they recover themselves in a year, they were so angered and aggrieved. Whatever mistake may have been made, we see here the utmost compaisance: and this too, let me tell you, in very critical circumstances. Nothing could be more proper, than the regard shewn to the supposed good wishes of a prince; whose wishes were esteemed equal to commands. But I must confess, when a regard of this sort is extended to hanging or drowning, or to breaking one's neck, it seems to be carried rather too far. And whatever sense of duty a person may entertain, yet I should imagine, that he would think twice, before he implicitly obeyed: for a leap down a precipice is no jesting matter. In good truth, if I may be allowed to speak freely, histories of this sort are very little superior to those of that respectable lady, Mother Goose. On this account, I should imagine, that in your future publications they had better be omitted, lest the Persians should be esteemed as great fablers as the Greeks."*

ing

ing the city, defiling the temple, and destroying near 40,000 people; their prince, Abu Thaher, had the boldness to appear before Baghdad with only 500 horse. The Khalif's general marched out to seize him at the head of 30,000 men: but before he attacked him, he sent an officer to summon him to surrender. "How many men has the Khalif's general?" says Abu Thaher. "Thirty thousand," answers the officer. "Amongst them all," returns the Carmathian chief, "has he got three like mine?" Ordering his followers then to approach, he commanded one to stab himself, a second to throw himself from an eminence, and a third to leap into the Tigris. He was instantly obeyed, and all of them perished. Then turning to the officer; "He that has such troops values not the number of his enemies." And indeed those determined men, surprized that night the Khalif's army; who, over confident in their numbers, kept no guard, and observed no precautions. Numbers were slain; the rest dispersed; and the General falling alive into the hands of Abu Thaher, he chained him amongst his dogs.

"There is not a historian of the Cruzades, European, or Asiatic, who does not mention the *Sheikhu'l-Jebel*, or the *Old Man of the Mountain*. This was a name given to a dynasty of princes, who reigned in Persian Irak, from about the year 1090 till 1255. The subjects of those chiefs were so entirely devoted to them, that they put themselves to death, like the Carmathians, without the least hesitation: an instance of which, similar to the former, is related by several Mohammedan writers. When *Hassan Sabah*,* the founder of this dynasty, had become formidable, the Sultan Malekshah Jeleleddin, Emirul'Omra to the Kalif of Baghdad, sent an ambassador to require his submission. Hassan, without making an immediate reply, desired one of his attendants to poignard himself; and another to leap from the battlements of the tower. He was immediately obeyed: when turning to the ambassador, "Seventy thousand are thus attentive to my commands. Let this be my answer."

"These chiefs, from the devoted enthusiasm of their followers, became the terror of all the neighbouring princes; whom they laid under contribution: for death was generally the consequence of their displeasure. Their subjects would assume any disguise, and penetrate into any place, fearless of the consequences, provided they could succeed in the murder they were sent to execute. Amongst many great men who fell by these assassins, were Amer Billah Khalif of Egypt, Mostarshed Kalif of Baghdad, and the Vizir Nezan ul Mulk, whom I have so often mentioned. The great Saladin very narrowly escaped. He was attacked by three

* From the name of *Hassan*, it is possible the word *Assassin* may be derived.

of them in his tent, and was wounded; but having great strength of arm, he seized them, and, calling to his guards, they were soon dispatched.

"The murder of the Marquis of Montferrat, by two of those men, makes a great figure in the history of the Cruzades. They had disguised themselves like christian Monks, and stabbed him in the streets of Tyre, when returning from dining with the bishop of Beauvais. They were immediately seized; and put to the most excruciating torture: but they suffered death without making any confession. As our Richard I. was then at open variance with the Marquis, the suspicion of many of the princes of the Crusade fell heavy upon him; which reaching the ears of the Old Man of the Mountain, he addressed the following curious letter to Leopold duke of Austria.

*To Leopold Duke of Austria, the Ancient of the Mountain,
wifeth health.*

"Since many kings and princes beyond seas, blame Richard king and lord of England, concerning the death of the Marquis of Montferrat, I swear by the eternal God, and by the law which we hold, that Richard is no way to blame in this respect, and that the death of the Marquis happened as follows.

"One of our brotherhood was coming in a ship from Saltelia to our territories, and happened to be forced into Tyre in a storm. Upon this, the Marquis ordered him to be put to death, and then he seized all his money. Thereupon we sent our ambassadors to the Marquis, with orders to demand the money of our brother, and satisfaction for his death, which he laid upon Reignald the prince of Sidon; whereas we had informed ourselves by friends, whom we could trust, that the Marquis himself had ordered the murder to be committed, and the money to be taken away.

"We therefore sent another ambassador, and him he was going to throw into the sea; but our friends hurrying him out of Tyre, he came back to us in all haste, and told us how he had been treated. We from that hour, determined to kill the Marquis, and we sent two of our bretheren, for that purpose, to Tyre, who killed him openly, almost in the sight of all the people of that city.

"Such were our motives for the death of the Marquis: and we assure you, with great truth, that Richard King of England, was no ways blameable for the death of that Marquis; and they who have done harm to Richard on that account, do it without justice, and without reason.

"Be assured, we will kill no man, in this world, for reward, or for money, unless he first injure us."

The

"The examples which might be brought of the desperate obedience of those men are innumerable. Almost every Eastern potentate, in self-preservation, found himself under the necessity of making magnificent presents to the Sheikhu'l'jebel. The knights hospitallers and templars alone set him at defiance; and even compelled him in turn to pay to them an annual tribute: for he well knew, that those republican orders could never want a head; and that the assassination of one or more grand-masters might serve only to exasperate, without weakening those formidable bodies.

"Yet it may be observed, that the importance of those princes could never have rested alone upon their own strength. Devoted and fearless as their subjects might be, the power of many of the neighbouring potentates could soon have crushed them. But their private views, jealousies and resentments, seem to have operated with them in a manner nearly similar to that which has long actuated the states of Europe; and given a consequence to the Barbary pirates, to which their own force alone could never have afforded them the least pretensions. Even Saladin, who, in revenge for their attempt upon his life, laid waste the country, and demolished the capital of the assassins, was induced, from some personal consideration, not only to pardon, but even to protect them. And they subsisted with more or less power, till the year 1255, when they were exterminated by the Tartar prince Houlagou, grandson of Jengiz Khan. A few, however, who had been trained up in the trade of murder, escaped the general ruin:* for in the year 1271, our Edward I. who had taken the cross whilst heir-apparent, was dangerously wounded by one of those wretches in his own apartments at Acon. The assassin, it was supposed, had been hired by the Mohammedan governor of Joppa, by whom he was sent to Edward, under pretence of negotiating a truce: in consequence of which, having free access to the prince's person, he suddenly assaulted him, and stabbed him on the shoulder: but Edward grappling with the villain, threw him down, and dispatched him with his own dagger.

"These few facts of undoubted authority, will, I flatter myself bring sufficiently within the line of probability, the mistaken obedience of the Arabian envoy: and satisfy, at the same time, the learned critic, that Epictetus was right, when he said, that every thing had two handles: one, by which it might be held; the other, by which it could not. Now, though the facetious gentleman has shown us, that he understands perfectly well, *risu quaterne populum*; yet as he possesses also the happy talent of sometimes agreeably mistaking the right handle, the old philoso-

* Some of the Assassins, who fled from the sword of Houlagou, established themselves in the province of Mazenderan on the Caspian sea: where they were destroyed by Tamerlane towards the end of the fourteenth century.

pher's advice might perhaps be worth attending to, Γελως μη πολως
 εσως, μηδε επι πολλοις, μηδε αυτισμο, — λαιστρος γαρ ο τροπος εις ιδιαιτητα
 μοι.”

In the *second* chapter of his second part of the dissertation, Mr. Richardson enters, in his turn, on a critique of Mr. Bryant's Mythology: which he introduces in the manner following.

“When a writer high in the *ton* pronounces boldly his opinion, it becomes immediately a kind of watch-word. It flies wide abroad: the echo reverberates from every quarter: and, as a polite writer * justly observes, “A lucky word in a *verse*, which “sounds well, and every body gets by heart, goes further than “a volume of just criticism.” Boileau happened to say something of the *cliquant* of *Tasso* and of *Virgil's gold*; and the magic of the line overturned at once the solid and well built reputation of the Italian poets.

“Now, though I cannot find out, how the excellence of one class of writers can be injured by the excellence of another; yet the bare suspicion of merit in Eastern authors seems to be viewed as high treason against the majesty of Grecian learning. The courtly writer of the *New System of Ancient Mythology* has said, that it is in vain to look into them for information: he has likened their histories to the tales of Mother Goose;† he has adopted the maxim, *De railler d'un plaisant qui ne fait pas nous plaire*: and, with nearly the same knowledge of those writers, which another ingenious gentleman had of Strabo and Plutarch, he seems to sing, with him,

Your Straw-boys, and Blue-turks, and such sort of stuff!
Egad, I don't value them one pinch of snuff.

Peremptory indeed are the decisions of this learned gentleman, upon every ground. But as I have of late seen much reason to suspect mere assertions; and to think, that an undistinguishing deference for high authorities has ever tended to propagate error, to damp discovery, and to check improvement in every science, I have freely differed from him, and from many able men; where-

* Dr. Hurd, Bishop of Litchfield and Coventry, on Chivalry and Romance, p. 84.

† This watch-word has already got abroad. See what it is to be a writer of *ton*! The authors of the Gentleman's Magazine for May 1778, after a short but polite review of my Dissertation, come in upon me at the end with—“As to the marvellous stories he relates, they “seem truly Persian or Arabian tales; and, to speak freely, (as Mr. “Bryant says) are very little superior to those of that respectable lady “Mother Goose.”—*Ab! vraiment, que ce meme Monsieur Bryant est un fort mauvais plaisant!*

ever I have seen cause, or found arguments to support my opinions.

“ To counteract, in some measure, the *clinquant* of so great a writer, I had, in the former part of my Dissertation, attacked his *Radicals*; I had glanced at his *System*; and I had endeavoured to show, how doubtfully qualified he was to judge of the point in question. This, it is true, has somewhat ruffled him; but he tries to carry it handsomely. He is indeed a merry man. Another merry man, in a periodical publication, has already said so; and it must be true.† Yet the learned gentleman is sometimes a little sad or so. Something like an April day: now raining, now shining: laughing with one eye and crying with the other. He seems to wonder much what I had to do with his *system*: and, if he had given me a few good reasons, I should perhaps have wondered too. I wish he had prefixed to his book, the patent which gives him the exclusive privilege of differing in opinion from all the world. For, I was really mistaken enough to suppose, that the right, which I had to dissent from him, was precisely equal to the right which I had to dissent from a Newton or a Montesquieu: and I supposed it to be precisely equal to that right, which the learned gentleman himself, has, with equal freedom, and more triumph, exercised in condemning the systems of a Pezron, of a Wife, and of other ingenious men.

“ That the *Mythology* stood more in the fore ground of my Dissertation, arose entirely from the nature of the work. The learned author had, *en clinquant*, depreciated without reason, and without knowledge, languages which I thought it just to support. He had framed a *system*, which had in contemplation vast objects indeed. It was described as *the basis of history*; *the standard of criticism*; and *the guide to the studies of youth*.* The dark labyrinth of the early ages was his object of research; and etymological analysis his great clue of conduct. His scene of action lay chiefly on Asiatic ground; yet Asiatic languages he affected to despise. He substituted definitions, which no man ever knew; and he sheltered himself behind the visionary shade of an inexisting tongue.—Yet in those neglected languages, I fancied there were significations expressive and unforced, which might illustrate remote antiquity. I fancied there were many, which, better than those he had chosen, might have enlightened the darkness of his ingenious system; and I fancied there could be no impropriety in submitting such definitions for public approbation or censure.

† After indulging, says this other man of humour, a vein of pleasantry which one would not have expected from the author of the *Analyst*. Gentleman's Magazine for May 1778, p. 213.

* Mythology, vol. 111. pref. p. vi. &c.

"All this has much hurt the learned author. He has addressed to me *An Apology*;* where I am accused of misunderstanding his plan. He has said that I had not read his book; and he has challenged me to a deeper investigation. I wish then to convince him that I have read his book; and it is possible he now may think too much. I have been led to consider his *system*, at large, with more attention: and what before seemed to be merely *improbable*, I now conceive, upon his own grounds, to be irreconcilable with the sacred writings; to be unsupported by reason; to be inconsistent with itself. In a word, to be *impossible*.

Our author proceeds accordingly to prove the inconsistency alledged, first in the *chronology* of the Analysis: secondly in the theory of the dispersion and expeditions of the sons of Chus: a doctrine, which, he says, has no foundation either in history or reason; but stands in opposition to scripture, and is even destructive of the system, which the author of the analysis proposes to support.—Mr. R. considers this system next on etymological principles; endeavouring to make himself and his readers merry at the expence of the analyst; whose similar attempt, at being witty, on the subject, may justify his antagonist's proceeding in the same line; although we cannot help thinking them for the most part, very awkward, untimely and ill-placed.—We shall, therefore, take leave of these learned combatants, with a serious passage, extracted from Mr. Bryant's analysis; where, speaking of the systems of Puzron and Wise, he says,

"Great respect is certainly due to men of learning; and a proper regard should be paid to their memory. But they forget much of this esteem, when they misapply their talents; and put themselves to those shifts to support an hypothesis. They may smile at their reveries, and plume themselves on their ingenuity in finding out such expedients: but no good can possibly arise from it; for the whole is a fallacy and imposition. And a person who gets out of his depth, and tries to save himself by such feeble supports, is like an idiot drowning: who laughs, and plunges, and catches at every straw."

W.

* This *apology* was never published: it was *whispered* abroad: and was perhaps not intended for my inspection. Accident alone informed me of its existence: and to the politeness of our much respected vice Chancellor and Dr. Kennicott, I was indebted for the perusal. This is a new mode of *apologizing*. There is certainly *humour* in this learned gentleman.

Medical

Medical Cases selected from the Records of the public Dispensary at Edinburgh; with Remarks and Observations; being the Substance of Case Lectures, delivered during the Years 1776-1777. By Andrew Duncan, M. D. Fellow of the Royal College of Physicians, Lecturer of the Theory and Practice of Medicine, and one of the Physicians to the public Dispensary at Edinburgh. 8vo. 5s. Murray.

In our review of medical publications, we have occasion to turn over so many trivial and unprofitable performances, that it is always with peculiar pleasure we find ourselves enabled to notice works of merit in this department: and as such, we may venture to recommend the volume before us, the author of which is already well known to the world by several other ingenious publications, and by the great share he has had in raising the Edinburgh school to its present degree of reputation.

The plan of this work will be best learnt from the author's preface.

"It was in consequence of a suggestion from several students of medicine at Edinburgh, and in compliance with their request, that I first undertook to deliver lectures; at that place, on the cases of patients subjected to chronic diseases. With this view, I then proposed to give medicines gratis, to a few patients only who might be the subject of lectures. But the number of indigent individuals who made daily application to be admitted to the benefits of this charity, soon led to the establishment of a public dispensary at Edinburgh. By this means, some cases, so peculiar and important in their nature, became the subject of these lectures, that, I concluded, they might be of no inconsiderable use, as affording medical instruction beyond the sphere for which they were originally intended. And, with this view, the present selection of cases and observations, is now submitted to public examination."

The ingenious author goes on to obviate the objections which some readers may oppose to the publication of solitary facts, which can lead to no general conclusion, and which are perhaps, neither sufficiently singular nor important to merit great attention.

"But he who wishes to regulate his practice,"—says the Dr.—"not by what a warm imagination may suggest, but by what has already happened, will prefer fair analogy to mere speculation. And even the most enthusiastic theorist must allow, that while facts are the basis of his opinion, it is by these only, that his ingenious conjectures can be fully confirmed. Practitioners of

every fact, then, must concur in wishing, that facts should be accurately recorded, and generally known. And if cases have sometimes been obtruded on the public, which hardly deserve notice, there is certainly much more reason for regretting, that many facts, by which the medical art might be materially improved, are every day lost, from neglect on the part of those to whom they have occurred: or that, at the utmost, they have served only to instruct a single individual, and the limited circle of his acquaintance, while by publication, they would have proved much more extensively useful. When therefore I present to the public, facts which afforded instruction to myself, my conduct needs no apology, and the intention, at least, merits approbation."

The history of each case seems to be related with great accuracy, and in the subsequent remarks we meet with many useful practical hints; but as a work of this nature will not easily admit of any abridgment, we shall content ourselves with pointing out some of the most interesting articles: these are a case of epilepsy, cured by the use of the *Cyprum Ammoniacum*; the history of a petechial eruption without febrile symptoms, a disease which had before occurred to Dr. Graaf of Gottingen, and been described by him in a thesis *de petechiis sine febre*; observations on a cancerous affection treated by electricity; an account of a case of venereal gonorrhea, in the course of which, the Doctor brings many ingenious arguments to prove that gonorrhea and syphilis are not, as has been generally supposed, merely different modifications of the same disease, but two different affections; observations on an obstinate cutaneous affection of the leprous kind, in which the vitriolic acid was very advantageously administered in large doses; this remedy we are told, is much used in Germany, and especially in the Prussian armies, as a cure for the itch. At the end of the volume, we find an oration *de laudibus Gulielmi Harvey*, which it seems was delivered by Dr. Duncan, in the medical academy at Edinburgh, to commemorate that illustrious physician, whose discoveries were of so much importance to physiology and medicine. Dr. Duncan took occasion to pay this tribute in April 1778, on the anniversary of Harvey's birth day, and as we are informed in the title page, '*binis jam elapsis seculis ab ipsius natali.*'

The limits of our journal will not allow us to enter more largely into the merits of Dr. Duncan's work, but we cannot conclude our account of it, without expressing a wish that its reception with the public may be such, as may
temp

tempt him to proceed to the publication of other volumes on the same plan. M.

The Christian Orator delineated. In three Parts. By Thomas Weales. D. D. Vicar of St. Sepulchre's. 8vo. 4s. sewed. Cadell.

The false taste, which some of our popular preachers have introduced into pulpit oratory, is justly reprehended by Dr. Weales; who lays down many judicious rules for the composition and delivery of religious discourses: illustrating his precepts by examples from our best English divines. Perhaps, however, the most efficacious recommendation to the discourses of divines, is the propriety of their life and conversation: which our Author recommends in the following passage.

"Let the ambassador of Christ, says our Author, 'act, and talk, and think as becometh one invested with so august and honourable a character. A good life is the most compendious and the most powerful of all reformers. It is a sort of argument that lies level to the apprehensions, and will find its way into the hearts, of all men. Primitive lives and primitive labours can and will alone recover the respect paid to our function in primitive days. As long as the preacher of the gospel keeps his eye steadily fixed upon that great end which he hath laid himself under the most solemn vows never to lose sight of, I mean the salvation of those committed to his charge, he may look upon himself, and ought to be looked upon by others, as a *fellow-worker with God*. But as soon as he takes his eye off from, or pays little or no attention to such end, he ought to consider himself, and will be considered by others, as the most perfidious of all traitors, the most contemptible of all hypocrites."

We perfectly agree with Dr. Weales, as to the general purport of the above paragraph. We only wish it had been couched in terms, less liable to the suspicion of *spiritual pride*. We wish both the clergy and laity to entertain a just idea of the nature and importance of the sacred function; but we fear too many of the former are vainly puffed up with such kind of titles and appellations, as are made use of in the above passage.—"Ambassadors of Christ!"—"August and honourable characters!"—"Fellow-workers with God!"—Whatever authority may be quoted for the use of these terms, we think them very vain gloriously applied by the clergy to themselves; whose pride, if they are

to be indulged in any, should lie in their appearing the meek and lowly servants of the humble JESUS. * *

A Treatise on Building in Water. In Two Parts. Part I. Particularly relative to the Repair and Rebuilding of Essex Bridge, Dublin, and Bridge-building in general, with Plans properly suited to the Rebuilding of Ormond Bridge. Part II. Concerning an Attempt to contrive and introduce quick and cheap Methods for erecting substantial Stone Buildings and other Works, in fresh and salt Water, quaking Bogs or Morasses, for various Purposes; fully laid down and clearly demonstrated by Twelve practical Propositions, but not in any Case exceeding Ten Fathom deep: Together with a Plan for a spacious and commodious Harbour for the Downs in England, projecting to Twenty Feet deep at low Water. Principally addressed, and peculiarly adapted to young and unexperienced Readers. Illustrated with Sixty-three Copperplates. By George Sempie. 4to. 15s. Boards. Dublin printed for the Author, and sold by Taylor in London.

This Author appears to be a judicious practical architect, as well as to possess some professional knowledge peculiar to himself, although he is not the best qualified to make a figure as a writer. * *

A Treatise on Practical Seamanship; with Hints and Remarks relating thereto: designed to contribute something towards fixing Rules upon philosophical and rational Principles; to make Ships, and the Management of them; and also Navigation in general, more perfect, and consequently less dangerous and destructive to Health, Lives, and Property. By William Hutchinsohn, Mariner, and Dock master of Liverpool. 4to. 12s. 6d. Printed for the Author, and sold by Richardson and Urquhart, London, and at all the principal Sea-ports in Great Britain and Ireland.

We may nearly say of this article as of the preceding. *

The Ayin Akbary, or the Institutes of the Emperor Akbar. Translated from the original Persian. 4to. 5s. Boards. Longman.

A part only of the Ayin Akbary; which is a description of

of the Indian empire, written in the sixteenth century, by order of the emperor Akbar. The part here published, contains the subah or vice-royalty of Bengal, and is given as a specimen of the whole; a translation of which is proposed to be made by Mr. Gladwin, a gentleman in the East India company's service at Bengal.—To the present publication is added a specimen of an Asiatic vocabulary, proposed to be printed by subscription, in three volumes quarto.

* * *

The Elementary Parts of Dr. Smith's Complete System of Optics, selected and arranged for the Use of Students at the Universities. To which are added, in the Form of Notes, some explanatory Propositions from other Authors. 4to. 10s. 6d. sewed. Nourse.

A judicious and methodical abstract of Dr. Smith's treatise; which has been long out of print, and whose republication is become the less necessary since the publication of this excellent abridgement.

* *

The Description of an Engine, for dividing Mathematical Instruments. By Mr. John Ramsaen, Mathematical Instrument-maker. Published by Order of the Commissioners of the Longitude. 4to. 5s. Nourse.

This description is accompanied with four engravings, exhibiting the different parts of the instrument; which is extremely curious, and does honour to the ingenious artist, as doth the publication of its description to his patrons, the commissioners of longitude.

An Ode to the warlike Genius of Great Britain. 4to. 2s. Bew.

Now all the Youth of England are on fire,
And filken dalliance in the wardrobe lies;
Now thrive the armourers, and honour's thought
Reigns solely in the breast of every man.

SHAKESPEAR.

Such

Such is the poet's *text*. The following is a specimen of his *comment*.

Genius of Britain ! to thy office true,
On Cox-Heath rear'd the waving banners view.
British spirit never droops ;
Where late the German hireling troops,
A servile, mercenary band
Disgrac'd the state, and sham'd the land.
Now behold a native race !
With freer step, and bolder grace,
By Keppel, and by Amherst led, advance
And hurl defiance tow'rd perfidious France.
Is it fancy's strong controul
Which thus o'erflows my raptur'd soul ?
Do mine eyes discern aright ?
Doth Beauty dazzle my faint sight ?
In martial velt
By Venus and the Graces drest,
To yonder tent, who leads the way ?
Art thou Britannia's Genius ? say
Or in the softer features of thy face
Trace we the likeness of the Marlbro' race ?
Hail ! fair Devon ! hail !
Thy powerful charms prevail
When Churchill's offspring takes the field,
Ne'er shall the sons of Britain yield.

America lost. A Poem of Condolence. Addressed to Britannia.
4to. 1s. 6d. Lewis.

Poor Old England ! were thy situation really so wretched
as this writer's verses ; thou wouldst be worthy of con-
dolence, indeed !

Fashion ; a Poem. Addressed to the Ladies of Great Britain.
In two Books. 4to. 2s. Williams.

Tolerable versification and sensible satire, thrown away
on the follies of women, of which they are insensible.

The

The Spirit of Frazer to General Burgoyne; an Ode. To which is added, the Death of Hilda; an American Tale. Inscribed to Mrs. Macaulay. 4to. 1s. Bath printed, and sold by Goldsmith in London.

A piece of Bath metal sent up to a London Goldsmith, to make money of.—What punishment ought not to be inflicted on such counterfeiters of poetical coin.

Second Thought is best. An Opera of two Acts, performed at the Theatre Royal in Drury lane. Addressed to R. B. Sheridan, Esq. By J. Hough, of the Inner Temple; in which is introduced the Song rejected by the Lord Chamberlain. 8vo. 1s. Murray.

If the piece, as it is here published, be the author's *second* thought, and his *second* thought is best, his *first* thought must have been a very bad one indeed. As to the printing of the song, rejected by the Lord Chamberlain, it is the only good thought about the publication: popular curiosity being ever excited to buy what they should not read. * * *

A poetical, supplicating, modest and affecting Epistle to those literary Colossuses the Reviewers. 4to. 1s. Baldwin.

As we know of no Reviewers, who are *Colossuses*, except the bodmanded of Faulcon court and "the land-tortoise earth'd at Turnham Green," we suppose this ludicrous epistle, of course, addressed to them; to whose *learned* and *scientific* animadversion, therefore, we leave it. * * *

Tyranny the worst Taxation; a poetical epistle to the Rt. Hon. Lord N.——— *offensible Prime M———r.* 4to. 1s. 6d. Bew.

"If wishing's treason, writing is no less;
What overt-acts teem now in every press!"

Very true, Mr. Traitor. Such writings as yours would condemn you in any court of judicature in the kingdom, if not, indeed, of treason to your king and country, of high-treason against Apollo and the Muses. * * *

An

An Elegy in a Riding-Houfe. In Imitation of Virgil's firft Paftoral. 4to. 1s. Robfon.

We have had elegies written in cathedrals, churches, and country-church-yards. We have had them from tea-gardens, ale-houfes, pantheons and public-houfes. We have now one from a riding-houfe, whence we fuppofe they will proceed in a ftill more private line, 'till they end in fome neceffary houfe. * *

The Love Feaft. A Poem. By the Author of the Saints a Satire, Perfection, &c. &c. 4to. 2s. 6d. Bew.

The character we have given this writer's former pieces may be applied to the prefent. We admire his fpirit and approve his caufe; but we apprehend his arms, however keen and pointed, are not adapted to the object of attack. —Fanaticifm is callous to ridicule; perhaps, however, though it be unequal to the reclaiming the methodifts, it may prevent their acquiring frefh converts; as the engine, that cannot extinguifh a houfe on fire, may prevent the adjacent ones from catching fire, and perifhing in the flames. * * *

John and Susan; or the Intermeddler rewarded. 4to. 6d. Wilkie.

The political application, of a well-known tale, to the prefent circumftances of France, in her interpoftion in the quarrel between England and America. *

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Common-place abufe of the fashionable females of the prefent day. * * *

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Defultory

Desultory Thoughts upon reading an interesting Letter to the Dutchess of Devonshire. Small 8vo. 1s. 6d. Longman.

A pleasant apology for the fashionable fopperies of the fair sex. * *

Geographical Exercises by William Faden. fol. 15s. Faden.

These exercises consist of nine maps, with an equal number of sheets of letter-press, on which are marked the degrees of longitude and latitude of the principal places; in order to be filled up by the student. * * *

Aristophanes: being a collection of true Attic Wit: containing the Jest, Gibes, Bon Mots, Witticisms, &c. of S. Foote, Esq. Lords Chesterfield, Tyrawley, &c. 12mo. 4s 6d sewed. Baldwin.

There are some good things in this collection, some bad, and some much worse. The compiler it seems has heard of attic wit, but he certainly knows not what it is. * * *

A Letter to David Garrick, Esq; on his conduct as principal Manager and Actor at Drury Lane. 4to. 2s. Williams.

We look upon it that the English theatre hath much the same reason for reprobating the management of Mr. Garrick, as the English nation hath to reprobate the administration of lord Chatham. Dearly, indeed, do both at present pay, and perhaps will pay for many generations, for the short-lived *clat*; to which they were raised by those celebrated actors of the great and little world. * * *

Modern Characters, for 1778. By Shakespeare, 12mo. 1s. Brown.

The most popular personages of the times, characterised by passages extracted from the plays of Shakespeare. They were

were first printed in the news-papers ; and from their peculiar propriety and poignancy afforded much entertainment to the public.

The offspring of Fancy. 2 vol. 12mo. 6s. Bew.

Fancy is so very prolific in this fantastical age, that very few of its offspring are worth notice. We have met, however, with worse *effusions* of fancy, than this novel teems with. * *

The History of Melinda Harley of Yorkshire. 12mo. 2s 6d sewed. Robinson.

Mrs. Melinda Harley, of Yorkshire, may pass well enough for a country body ; but really her history was not worth bringing up to town.

The unfortunate Union, or the Test of Virtue, 2 vol. 12mo. 6s. Richardson and Urquhart.

We cannot help thinking that Mrs. Melmoth, the heroine of this novel, cherishes a little false delicacy. It is, on the whole, however, a moral, entertaining and well-written performance. * * *

Sketches from Nature : or the History of Henry and Emma, and of Fanny and Lucy Stanly, 12mo. 3 vols. 9s. Noble.

These sketches are not *unaffected*, although we do not think them altogether the most *natural*. * *

An Invocation to the Genius of Britain, &c. 4to. 1s. Doddsley.

The genius of Britain would have enough to do, were he to attend to such invocations as these. Genius, indeed, on all these occasions seems to possess somewhat of the perverseness of the stubborn school-boy ; the more he is called, the more he won't come. * * *

A Panegyric on Cork-Rumps. 8vo. 4s 6d. Wilkie.

This panegyrist, it is true, doth not soar like Horace, on the pinion of an eagle, to knock his noddie against the sky; but by sticking the feather of his crow-quill into a cork, he makes shift to mount, bottom uppermost, like a shuttlecock.

The Patriot Vision. A Poem dedicated to the Memory of the late Earl of Chatham. 4to. 2s. 6d. Bew.

"The author of the following Poem takes the liberty to inform the candid reader, that he had not written a single line, nor in the least degree thought, of *The Patriot Vision*, till a week after the death of the great person to whose memory it is dedicated. He therefore presents it to the publick with great diffidence of its merit; but, however, could not defer its publication, as the present state of national affairs may change, and destroy, in a great measure, the effect honestly intended by this composition."

What the effect, thus honestly intended, is, we do not readily conceive, as we have no idea of the efficacy of the composition before us, on the state of our national affairs. That the author is a well meaning patriot we make no doubt, but by his being subject to such fanciful visions as the present, we cannot help thinking the object of his patriotism in some measure visionary. As to his poetry, tho' not of the worst kind, it might have been better if composed in less haste. Let the first eleven lines serve for example.

On VECTA's* woody shore a bard resides,
That sea surveying, where sublimely rides
BRITANNIA's fleet, and waits the dread command
To scatter vengeance o'er a guilty land.

Sure this *land* should be *sea*, unless the poet means that admiral Keppel's fleet should sail post to the gates of Paris.

There, as the moon upon the ocean-stream
Dealt wide the glimmering of her silv'ry beam;
That melancholy night in pensive mood,
Upon the sea-beat strand the poet stood.
When, at dread intervals, the solemn roar
Of cannons thund'ring thro' the wat'ry shore,
Proclaim'd aloud that CHATHAM was no more.

* The ancient name of the Isle of Wight.

How is this? Did Britannia's fleet fire their guns, to notify the death of lord Chatham? Or did their ordinary salutes on this solemn occasion, roar the news through the *woody, wat'ry* shore so plain, that the poet could construe the language of the guns? Be this as it may, it seems, the firing of the cannon first acquainted the poet with the death of the aforesaid patriotic peer.

————— Britain's brightest star
In peace her ornament, her guide in war.

in consequence of which he returned home and fell fast asleep; when "the gloomy musings of his troubled mind" produced this *Patriotic Vision*. * * *

—————

A Letter to Sir Robert Barker, Knight, F. R. S. and George Stacpoole, Esquire, upon general inoculation. By John Coakley Lettison, M. D. F. R. S. and S. A. 4to. 6d. Dilly.

It is a proverbial saying that *doctors will differ*: there are few subjects, also, on which they have differed more than upon inoculation in general. It is no wonder therefore if general inoculation should yet remain a bone of contention. The celebrated Baron Dimsdale opposes this practice in so large an extent, from the opinion that it tends unnecessarily to spread the contagion. Dr. Watkinson and Dr. Lettison tells us that such practice has no such consequence; *non nostrum est componere, &c.*—We shall, therefore, leave the dispute to the decision of time and experience, after quoting a short passage from the sensible and well-written letter before us.

"The practice of inoculation," says Dr. Lettison to the gentlemen he addresses, "upon the plan adopted by the Society, among whom you have condescended to take a distinguished part, appeared of so much importance, that the officers of the institution have also been induced to make every inquiry that could ascertain its effects; and the result has proved, that the sum of good so greatly exceeds the sum of evil, that the more general inoculation becomes, the more extensive and lasting will be the advantage of the public.

"One instance, in confirmation of this conclusion, hath occurred at Ware in Herefordshire, where the small-pox raged with considerable violence and fatality last summer. After about eight persons had been carried off by the disease, a general inoculation

was proposed, to prevent those who had not yet been attacked, and whose number was still considerable, from sharing the same fate.

"The alarm which had naturally been excited by so great an instance of fatality, induced most of the survivors to adopt this proposition; [*proposal*] after which not one died, and the infection was totally eradicated.

"Mankind are seldom unanimous in embracing the most plausible plans, and a few families in the town did not chuse to submit to inoculation with the rest of their neighbours; not one of them, however, caught the infection, although inoculation was otherwise general.

"From this circumstance one may infer, that inoculation does not in general spread the disease; and that partial inoculation may sometimes be adviseable; indeed it is natural to imagine, that the infection must at least be lessened in proportion to the diminution of the violence of the disease; and in this view alone, the amazing difference must afford a prevailing argument in favour of inoculation"

This conclusion Dr. Lettsom tells us is confirmed by examples arising within his own observation; from which he is convinced that the infection from inoculation is in general so mild, as that, with proper precautions, the practice might be safely extended to the poor of the metropolis; which would preserve the lives of many promising children, who might either be lost to the community, from the fatality of the natural infection, or become burthensome from the consequences of it. * *

Strictures on the present Practice of Physick. Shewing its Insufficiency in many of the most common and fatal Disorders; and the propriety of relaxing in some Tenets, which cramp the Science, and give a merit to irregular Practice. In the Course of which are some Observations on James's Powder, Le Fevre's Gout Medicine, and on several Recipes for the Bite of mad Dogs. &c. With an easy and infallible Method of preventing canine Madness. Likewise, a plain Account of the Nature and Origin of the Gout: Whence a Cure is necessarily pointed out. Being the Result of repeated Experiments.
12mo. 2s. 6d. Bew.

There is something very shrewd in many of the Strictures, contained in this performance; which, though it may not be very acceptable to the faculty, may be useful to the public. It is, indeed, professedly calculated rather for the

the *patient* than the *physician*. Among several singularities, we meet with, we shall quote only one, as an incentive to the reader's curiosity to peruse the rest.—After endeavouring to prove that the gout is not *hereditary* but personally acquired, our author proposes the following experiment; which, as he gives his word for its success, there is no doubt but he has himself made it.

“ From a tender regard to the honour and dignity of human nature, I had some thoughts of suppressing what follows; but solid advantages must not be sacrificed to empty names.—Let the sceptic, then, take, for instance, a hog of about two or three years old; confine it in a very close place, so as it can use little or no exercise, for nine, ten, or twelve months; feed it with corn ground fine, and moistened with wine, &c. In short, let him treat it, during the whole time, according to the receipt or prescription before given for procuring the gout, as near as the nature of the animal will admit; and, my word for it, he will have a curiosity which, perhaps, will repay his labour and expence: he may, to the very great entertainment and instruction of the world, introduce to their notice a new personage, in the character of Lord Chalkstone, who will act his part as well as any lord of them all.” *Proh ! Scandalum magnatum !* * * *

The Commandments of God, in Nature, Institution and Revelation, and religious Statutes in the Jewish and Christian Churches. With Notes critical and historical. Two Sermons preached before the University of Oxford, at St. Mary's, on Sunday, October 12, 1777. By Anselm Bayly, LL D. Subdean of his Majesty's Chapels-Royal. 8vo. 1s. Ridley.

Two truly clerical and courtly sermons, dedicated to Lord North; whom the preacher informs, they were drawn up and delivered with *an eye to the times*. By the pains taken and the learning displayed in their composition, it may not be unfairly concluded, that our well meaning doctor had also, prudentially, *an eye to himself*. As we know no harm, however, in looking out for preferment, we hope he will not be disappointed. * * *

On Government ; addressed to the Public. 8vo. No Price nor Bookfeller's Name.

Not

Not knowing where this pamphlet is to be sold, we cannot recommend it to the reader's purchase; it would be in vain, therefore, for us to excite his curiosity by partial quotations, and we cannot find room for it all, if, indeed, we thought it deserved it. We must not omit informing him, however, that it contains a project for bringing about an *universal empire*; which being effected, the author asks, what nation must be honoured with the *seat* of empire, and is equal to so great an undertaking? To which question he himself answers,

"When I consider Great Britain, her natural strength, as an island, and her acquired strength, as the most improved island in the world; her improvements in science, to direct her to a proper use of that strength; and the genius and spirit of her inhabitants, to give a full exertion to such strength and knowledge: when I consider this, I believe, I may venture to say, that, if government do their part to improve all these advantages, there is not a kingdom upon earth, so well entitled as Great Britain, to be the *seat* of this imperial government; nor do I believe, that there is a king upon earth, so well qualified to wear the imperial laurel, as the king of Great Britain."

Well said, Master Projector! Thou deservest, for that stroke, a snug place on the civil list, under thy *universal Emperor, King George!* * * *

Principles of Beauty relative to the Human Head. By Alexander Cozens. Fol. Imp. Paper. 1l. 5s. Doddsley.

The analysis of beauty, by Hogarth, set the whole herd of popular artists staring at the dignity and importance of the pencil. Little did they imagine that, in painting portraits, they were practical philosophers, confirming the theory of a science by the *routine* of art. Yet such they were, and the outlines of beauty are now generally allowed to be founded on necessary and alterable principles in nature. Whether these principles may be carried so far as the ingenious author of the present publication pretends, we will not undertake to say. That our readers, however, may form some idea of Mr. Cozens's performance, we shall cite his observations on the beauty of the human face in general.

"Simple beauty, says he, is one and the same, at all times, and in all places; and is void of any predominant mental character. It proceeds from certain properties in the object, peculiarly adapted to raise that idea, the investigation of which I do not undertake,

undertake. Thus, were all womankind of the simple beauty, thy would resemble each other. —

“Simple beauty may be compared to pure, elemental water, and character is to beauty, as flavour, scent, and colour are to water; which, by the addition of these several infusions, will be termed sweet, or sour, or scented, or red, yellow, &c. viz. species, or sorts of water. For the addition of character to beauty gives the latter a distinguishing quality, producing all the different kinds of charactered beauties, each equally pleasing as to the effect upon the different tastes of mankind, but inferior to the first or simple beauty, in regard to purity of beauty. Thus, as I suppose that there is such a thing as elemental water, so I presume that there is elemental beauty, independent of taste or prepossession, but capable of being blended with other qualities. As water may be mixt with wine, milk, &c. in the same glass; so beauty with the expression of Majesty, or beauty with sense, &c. may be combined in the same face: the infusion gives flavour or expression to the insipid element; and it may be observed, that some characters will unite more intimately with beauty than others, as it is easy to conceive that the steady, the artful, &c. accord less with beauty than the modest, the good natured, &c. Hence it should seem that simple beauty is pure, because it has no character.”

Not that Mr. Cozens thinks beauty of face altogether destitute of mental character; a faint degree of which he traces in each distinct mode of beauty. But for satisfaction on this head, we must refer our readers to the work itself; which is illustrated with elegant and expressive designs, engraved by Bartholozzi.

H.

Mentoria; or the Young Ladies Instructor, in familiar Conversations on moral and entertaining Subjects; calculated to improve young Minds, in the essential, as well as ornamental Parts of Female Education. By Miss Ann Murry. 12mo. 3s. Dilly.

A laudable attempt to turn the attention of young minds, to more important objects than such as are generally made the end of female education. The present work, however, can be regarded only as a theoretical sketch of the ingenious author's practical plan of education. ***

The Maid of Kent. A Comedy. 1s. 6d. Robinson.

One of those feeble productions, whose mediocrity of merit equally secures them from censure and applause. ***